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APRIL, 1927.

CONTENTS :

PAGE

Frontispiece.	Rev. C. Drayton Thomas.	
Portrait of a College Medium, Mrs. Margaret Vickers		
Editorial - - - - -		1
Personal Experiences and Opinions - - - - -	J. ARTHUR HILL.	7
An "Apport" Medium: Herr Melzer at the College	J. HEWAT MCKENZIE.	17
W. T. Stead, Chief of the Old Brigade - - - - -	EDITH K. HARPER.	30
"The Family Circle" for Psychic Investigation - - - - -	W. COTESWORTH BOND.	35
Personal Experiences with Mediums - - - - -	By COLLEGE MEMBERS (Ed. by Hon. Sec.)	50
A Singular Case of Animal Supernormality - - - - -	(Illustrated).	60
Notes by the Way: General Topics - - - - -		62
Book Reviews; Library; etc. Current Periodicals - - - - -		72

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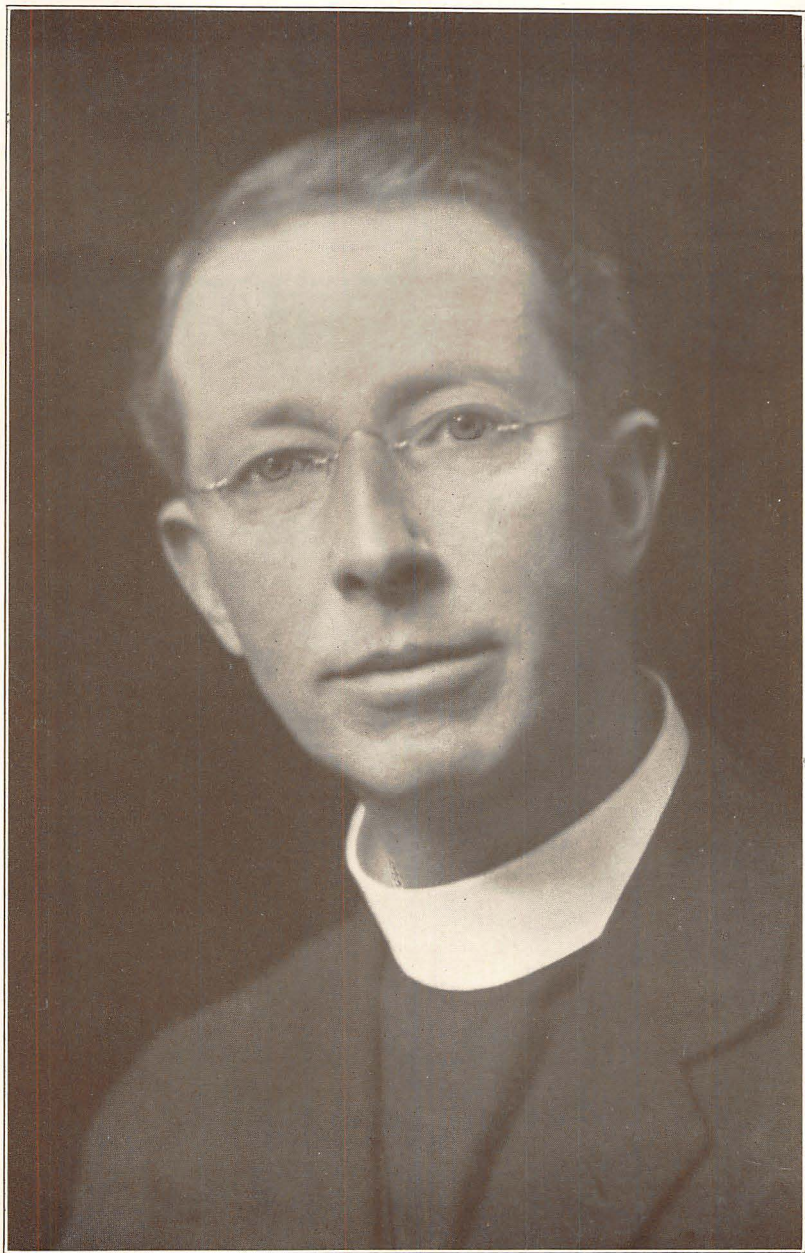


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MRS. VICKERS.

A College Trance Medium.

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Editor - - STANLEY DE BRATH, M.I.C.E.

Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor, and not with the College.

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CONTENTS.

PAGE

Frontispiece.	1
Rev. C. Drayton Thomas.	
Portrait of a College Medium, Mrs. Margaret Vickers	
Editorial - - - - -	1
Personal Experiences and Opinions - - - - -	7
<i>J. Arthur Hill.</i>	
An "Apport" Medium : Herr Melzer at the College -	17
<i>J. Hewat McKenzie.</i>	
W. T. Stead, Chief of the Old Brigade - - - - -	30
<i>Edith K. Harper.</i>	
"The Family Circle" for Psychic Investigation - - -	35
<i>W. Cotesworth Bond.</i>	
Personal Experiences with Mediums - - - - -	50
<i>By College Members (Ed. by Hon. Sec.).</i>	
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EDITORIAL NOTES.

THE Report of "Hearings before the Sub-Committee on Judiciary on the Committee of the District of Columbia House of Representatives, 69th Congress," published by the Washington Government Printing Office, 1926, is an extraordinarily interesting document at the present time, because it brings into strong, if somewhat crude, relief the main issue with which Psychical Research is confronted—are the physical phenomena real or fraudulent? The immediate occasion is this: It seems that the existing code of law of the District of Columbia provides that:

"In order to become a registered medium, clairvoyant, soothsayer, fortune-teller or palmist (by whatsoever name called) in the District, all that the prospective medium has to do is to apply to the Superintendent of licences, District Building, enclosing \$25, and letters from ten "credible" residents that he or she has resided in the District for one year, and is of good character." (p. 84.)

The proposition before the Sub-Committee was to amend the law by adding a new section to the effect that any person who fraudulently obtains money or goods by telling fortunes, where lost or stolen goods may be found, "or to unite the separated," shall be considered a disorderly person and be punishable by fine or imprisonment or both.

The interest of the matter lies in the statements of the numerous witnesses for and against mediumship. The spiritualists consider the amendment aimed against them, claiming that clairvoyance and mediumship are an integral part of their religion, and that all religions are free under the Constitution of the U.S.A. The Anti-spiritualists maintain that much fraud is carried on under the District licence.

On the dispositions which the District of Columbia may think desirable to make, no one outside that State should comment. But

general interest attaches to the fact that the debate soon became a passionate denunciation of all mediumship on the one side, and its defence on the other. The real issue that could not be evaded was that stated above.

Mr. Harry Houdini was the principal witness for the anti-spiritualists. He deposed :—

“ This thing they call “ spiritualism ” wherein a medium inter-communicates with the dead, is a fraud from start to finish. There are only two kinds of mediums, those who are mental degenerates, and ought to be under observation, and those who are deliberate cheats and frauds.” (p. 6.) “ Conan Doyle is one of the greatest dupes, outside of Sir Oliver Lodge. . . . We are all humans, nobody is supernatural. We are all born alike.” (p. 23.) “ The licence is a licence to commit fraud.” (p. 69.) “ Lombroso was completely fooled by Paladino. . . . Hyslop was fooled. He was a gentleman and a scholar, but he was not qualified to examine any medium. You get any of his books and sit down with me, and I will tear every medium to pieces. . . they were all fooled, except Carrington, and he is a trickster.” (p. 115.)

Other witnesses produced counter-assertions, and also some evidence. Issue was joined but no decision is recorded. Later advices inform us that “ the bill was never reported out of committee,” presumably by reason of its logical defects.

Into the merits of the dispute I do not propose to enter. Mr. Houdini is dead, and I cannot help recalling the obituary notice by a countryman of his on a political opponent—“ *De mortuis nil nisi bonum* ; let us remember his virtues, if he had any ; and forget his faults, if we can ! ”

There may or may not be a case for amending the law in Columbia, but the issue on which the motion is made was always the same, and it is world-wide—Are the phenomena real or fictitious?

That issue cannot be decided in Courts of Legislatures, but only in the laboratories, or their equivalents, when adequate control makes fraud physically impossible, independently of anyone’s *bona fides*. Of assertions and counter-assertions there is no end, and it is often impossible to form any judgment whether an alleged confession is a newspaper “ stunt ” or not : such can always be safely published because mediums are hopelessly debarred, whether by poverty or by precedent, from vindication by a libel action.

The present number contains two exposures of fraud, and it is undeniable that the fog of fraud so enwraps the whole subject that dispassionate persons who have no time, opportunity, or inclination to go into the evidence, do not know what to think.

Yet the remedy is easy—All séances which are reported as evidential must be taken under adequate control.

“ Adequate control ” is such as makes legerdemain or simulation of the particular manifestation expected, *physically impossible*.

It is completely false that control hinders production of genuine phenomena. Mechanical registration, especially weighing, imprints, and photography, should always be used to supplement the evidence of the senses. In every case the medium should be adequately controlled, and the simplest and most certain method is by the little fingers of reliable observers on each side being crooked into his own. No conjurer can operate under these conditions. "Every séance in which the medium is uncontrolled is suspect, and in any case, has no scientific value; and, worse, it is dangerous from all points of view, and deplorable as an example. Men of science seeking in good faith, have been permanently deterred from further examination by having been present at one of these séances of pseudo-materialisation. Any experimenter who consents to follow uncontrolled mediumistic experiments puts himself on a level with the simpletons who allow themselves to be duped, and becomes an accomplice of the fraudulent." (Dr. Geley.)

Even the most trustworthy medium should never be trusted when the purpose of the sitting is to be evidential of the genuineness of the phenomenon. For "apport" phenomena the strictest search is necessary; the medium should be undressed and reclathed in garments provided by the experimenters. The search of the room and access to it must be equally impeccable. Further, no notice should be taken of *small* apports of any kind. Undamaged flowers in sufficient quantity produced under such conditions are the best testimony. For photographic phenomena the guarantees of genuineness are: (1) that the experimenter should have a good practical knowledge of photography; (2) that he should provide his own plates, camera and appurtenances; (3) that the medium should not touch the plates at all from start to finish; and (4) that the studio should contain as little furniture as possible, and nothing that could be used for deception.

THE IMPORTANCE OF PHYSICAL PHENOMENA.

There is in some quarters a disposition to underrate the value of physical phenomena and to concentrate on mental manifestations. Unquestionably these latter have the higher value, but they are manifestly open to the drawback that they are wanting in objective actuality. They tend to evaporate in "telepathy" and "the subconscious"—imagined to be a secondary mind instead of a part of the One Life. They undoubtedly prove the existence of super-normal faculties in Man, but on the major philosophical questions, Whence? and Whither? they leave us with only a slender and a very ravelled clue. They are certainly revolutionising psychological science, but the popular interest in science of any kind is very limited. The interest excited by psychic matters is almost entirely a religious interest: people want to know whether "the soul" is but a name for the totality of organic functions, or whether it has an existence independently of the body.

These questions if they are to be answered at all convincingly to those who have not had personal experiences, must be answered by rigid science. I have said that popular interest in science of any kind is very limited. That is simply because to understand any science, long study is needed in the first place, and careful thought in the second; the average man gives neither, and is perhaps incapable of both. He has not as a rule even grasped the elementary difference between Matter and Energy by which all changes in the former are brought about by transfer or transformations of the latter. But as education widens, the number of men and women who can and do think increases, and their considered opinions filter down to the unreflecting masses: aided by religious cravings they may possibly prevail without the storms that are often needed to awaken moral consciousness in a nation. A new science is coming to birth—the science of Mind and its influence on living energy, and through that energy, on living matter.

Till very recent years, the official sciences have dealt with the transformations of matter and energy altogether apart from directing Mind.

They have even sought to explain life and consciousness as by-products of bio-chemical forces, despite Huxley's protest that Consciousness is the greatest and most marvellous of all phenomena. Psychology dealt mainly with the bare facts of consciousness, and even yet it is not clear that psychology has found its *psyché* as an objective reality.

The new science must be built like all others on objective facts perceptible to the normal senses. These are the physical supernormal phenomena. There are already hundreds of records of perfectly reliable observations, but most of these are either by single experimenters or by enthusiastic spiritualist groups who are distrusted by the general public and are assailed with every kind of abuse and accusations of imbecility and even of deliberate fraud. The animosity displayed against every new case of mediumship, such as that of "Margery," is only explicable by the assumption that all previous proofs of the actualities go for nothing, and that their reality depends on each latest manifestation.

The facts already substantiated have not the weight that attaches to those verified in the calm atmosphere of the laboratory.

We therefore hail the appearance of a book which gives precisely this necessary foundation. An English translation of Dr. Geley's *Ectoplasmie et Clairvoyance* will very shortly be published by Messrs. Ernest Benn and Co. It holds in one respect a unique place in metapsychic literature, being a collection of detailed experimental work by small groups of men of high scientific standing, in collaboration with Professor Richet and Dr. Geley. Sir Oliver Lodge also took part in some of the test cases.

It treats of the two main types of supernormal phenomena, under the sections "Clairvoyance" and "Materialisation," taking

these as titles for the mental and physical phenomena respectively. It is a strict record of laboratory work not only without any kind of theorising, but the language avoids those technical terms which often imply a theory without directly formulating any. It is decisive in its simplicity, exact in its procedure, and uncomplicated by philosophical considerations and deductions. It will be a standard work of reference.

In another respect too, it is almost unique. Most records of experiments are almost unreadable (unless by close students) by reason of the immense mass of verbatim stenographed matter. This is supposed to be a guarantee of accuracy. Its only effect is to shut out the intelligent public. In this book, although the experiments are placed in chronological order, the results are presented according to their logical connection, unencumbered by a mass of detail which obscures rather than elucidates the main points of interest. In this it follows a recognised scientific procedure. No chemist or physiologist is expected to give step by step each detail of manipulation: he presents only the main sequences and their inferences. Any other plan produces ponderous masses of indigestible matter. Much valuable work done in the past is thus buried under useless verbiage.

The facts recorded in Dr. Geley's book are so crucial, the modes of experiment so incontrovertible, and the results so secure, that all polemics against this or that medium are reduced to the insignificance of personal attacks. Surely, when we know that "materialisation" is a fact (however it may be explained) charges of fraud lose half their meaning. In any given case we may be legitimately suspicious, just as we scan a doubtful Treasury note when forgeries are frequent, but it is illogical to oppose fairly evidenced manifestations on the ground of their "impossibility."

This consideration governs the selection of matter sent to the Editor. We have had suggestions (some rather imperative) that all matter included in the Transactions should be severely criticised before being printed, and that nothing unprecedented should be admitted. This would be to sterilise enquiry, and to deprive readers of much interesting matter which there is no adequate reason to suspect of inaccuracy. This applies specially to such accounts as those of Herr Melzer's German séances. To those who judge everything from the limited point of view of their own experiences, or from recorded laboratory experiments only, these will appear childish or fraudulent. By others who think it is more probable that there may be totally unknown factors in operation than that all the witnesses should be illusionised, they will be calmly considered. The wise course is to lay aside the inexplicable, but not to deny it. In this perplexing subject it has often happened that the most seemingly impossible things have subsequently been incontrovertibly verified. The College can judge of the *bona fides* of contributors, but leaves to them the responsibility for accuracy;

it is for readers to form their own opinions on the value and meaning of the contributions. I may however say that, with one single exception, every one of the phenomena admitted to the pages of the Magazine could be paralleled by the testimony of such distinguished investigators as Myers, Gurney, A. R. Wallace, Sir William Crookes, F.R.S., Sir William Barrett, F.R.S., Sir Oliver Lodge, F.R.S., Professor Hyslop, Professor Richet, Dr. Geley, Dr. Osty, Ochorowicz, Aksakoff, and other recognised authorities of the first rank.

The exception is Supernormal Photography. With the partial exception of A. R. Wallace and Sir William Barrett, I am not aware that any of the authorities named above have entered into this question. The attitude of one distinguished researcher seems typical: he said to me, "I shall not believe in the genuineness of these photographs till I have seen the whole process with my own apparatus, in my own laboratory, and under my own conditions." This involves the assumption that the many hundreds of tests by photographic experts are all of them fraudulent; that the recognised faces are all of them delusions; and that the certificates of procedure go for nothing. Sir A. Conan Doyle, A. R. Wallace, and Sir William Barrett are, as far as I know, the only authorities that have definitely experimented, and have accepted the evidence. Having myself tested the phenomenon under the conditions named above, I am convinced that the proper course for "Psychic Science" is to publish evidence as it stands as material for consideration, each on its own merits. And in this course I am fortified by the consideration that every supernormal fact certified to by men of ordinary probity and good sense has forced its way to acceptance. Mesmerism, water-dowsing, telepathy, prediction, materialisation, telekinesis, and clairvoyance have all been strenuously denied and ridiculed, but (often under their Greek synonyms) have compelled reluctant admission into the new science. It will be the same with supernormal photography.—THE EDITOR.

PERSONAL EXPERIENCES AND OPINIONS.

(Lecture at British College, October 27th, 1926.)

By J. ARTHUR HILL,

Author of "New Evidences in Psychical Research," etc.
(Hon. Member of B.C.P.S.)

Some little time ago I was lecturing before a literary society on the philosophy of Gustav Teodor Fechner. A discussion followed, and a medical member observed that the whole thing was fantastic nonsense. He went on to say that he knew nothing of Fechner until the day before the lecture, when, happening to be at the house of a patient who had an Encyclopædia Britannica, he had glanced through the article "Fechner." Another member expressed a similarly low opinion of the philosophy in question; he said he had not heard of it or of Fechner until he saw the title of my lecture, but he did not seem to have any doubt about the thing being nonsense. There is nothing like ignorance for enabling one to have confident opinions.

Similarly I was once involved in a lively controversy with Mr. Edward Clodd, who, after attacking vigorously as was his wont, went on to say that he had sat with a medium fifty years ago, but that he took no notes and had forgotten what happened. His equipment as a writer on psychical research seemed inadequate.

To-night the position is reversed. I speak not to the uninstructed, but to experienced investigators, many of them with wider experience than my own. I feel therefore a certain diffidence, and I must leave on one side those phases with which I have little or no acquaintance. My intention is merely to say something about my own experiences and inferences.

I have sat with many mediums in London and elsewhere, but my most valuable results have been obtained with Mr. Aaron Wilkinson, who is known to some of you. I have sat with him whenever possible over a period of nearly twenty years, taking verbatim notes, and giving careful study to the typed reports. My view is that a series of this kind is more valuable than the same number of sittings distributed among many mediums.

Wilkinson is not available as a public medium in the usual sense. He says he cannot guarantee success, and consequently will not give sittings to all comers. He is kind enough to come to me because he knows that I understand, and shall not show disappointment if nothing happens. As a matter of fact, a blank is almost unknown, but the amount of success varies. Of course, this is the case with all mediums. But in one way Wilkinson seems different from and superior to other sensitives. He seems

able to inhibit the action of his own mind. With most mediums there is usually a mixture of other-side matter with some of their own mental furniture. Or, to vary the metaphor, it is like the passing of a river through a lake; some of the lake water is carried through. In Wilkinson's case, if he gets any gleams of clairvoyance they are practically always correct and evidential. This is a great help. There is no need to balance hits against misses and to spend time in deciding how much might be due to chance coincidence. There *are* no misses. It is either all evidence, or you get nothing.

My first acquaintance with Wilkinson began in 1908, though friends of mine had had sittings and had supplied me with reports before that. On the occasion of his first visit to me he described and named correctly several deceased relatives of mine, who appeared to be present. I have no reason to believe that he possessed any normal knowledge of them. Further sittings gradually convinced me that the results could not be explained without invoking some supernormal cause, and of course our old friend telepathy was the first supernormal cause to be considered; first telepathy from the sitter or sitters, next, if required, telepathy from someone else. Telepathy from the sitter was soon ruled out as a sufficient explanation, for I received evidential matter which I was quite sure I had never known; consequently telepathy from even my subliminal levels was not available as explanation. The sceptic will say that my own certainty that I never possessed a given piece of knowledge, is not proof; I may have known it and forgotten that I had known it. Well, this might be true of one or two incidents, but, as Andrew Lang used to say, there comes a time when the explanations of common sense arouse scepticism; and I have had so many cases of evidential matter of this kind that no doubt remains in mind as to the necessity of some hypothesis which goes farther than telepathy from the sitter. Evidence is cumulative, and I do not advance any single incident as coercive and final, at any rate for other people. I have had many cases which, for *me*, finally exclude telepathy from anyone present; for instance, the case of the Lund boys, described in my book "From Agnosticism to Belief." These young soldiers were friends of Raymond Lodge, who apparently brought them to the sitting, indeed to several sittings. They gave their full names, ages, regiment, year of death, and other details. All this was quite new to me. I had never heard of these young men before. I am sure of this. So telepathy from me is ruled out. And there is another point perhaps equally important. Not only is telepathy from me excluded, but also telepathy from anyone known to me. It has been suggested, at least speculatively, by Andrew Lang, and later by Mr. Hubert Wales and Miss Lily Dougall, that the mind of the sitter may form a link by which the mysterious powers of the sensitive may reach out to some

other mind; and that consequently any evidential facts given that were known to anyone with whom the sitter is acquainted, cannot be considered proof of anything beyond telepathy. I consider this a far-fetched supposition; but it is at least a possible hypothesis, and we must have facts wherewith to meet it, if it is to be satisfactorily refuted. My facts do refute it. I never knew, or knew of, these Lunds. *I had never met anyone who knew them.* Very few of the facts were known to Sir Oliver and Lady Lodge, who had to make enquiries in order to verify the statements. This case, it seems to me, disposes of the arguments brought forward by Mr. Hubert Wales and by Miss Dougall, who tries to explain some of my other evidence by this very speculative and unproved kind of telepathy. Her criticism is in the volume of essays entitled "Immortality," edited by Canon Streeter. It is easy to evolve armchair theories, and it is sometimes difficult to find facts which shall utterly refute those theories; but it is worth while. Science progresses by a combination of fact-seeking and hypothesis-making; the fact-seeker has the harder job of it, and I do not think this is sufficiently recognised. The gathering together and collecting of facts is a laborious and tedious affair; it is much easier, and also more interesting, to evolve gorgeous hypotheses from one's inner consciousness.* I confess to a wish that the hypothesis-makers could be muzzled for a while, so that we could get on with our work without having to turn aside to disprove any wild idea that an imaginative writer may evolve. However, perhaps all things work together for good; certainly the propounding of this idea of telepathy by links gave opportunity for its useful disproof by facts; and the fact that this disproof was given, seems to indicate that my friends on the other side knew what was wanted, and proceeded to supply me with the necessary evidence.

And if the sceptic supposes that information about Raymond Lodge's friends was easily obtainable, or might be obtained involuntarily or unconsciously by hearing casual conversation, I have other evidence which is not thus to be disposed of. For example: I have a large correspondence with people who are interested in this subject; people I have never met and about whose personal affairs I know nothing. Needless to say I regard this correspondence as private; I do not talk about the people concerned, even to my friends, I should not think of talking about them to mediums. Well, on several occasions these correspondents, after their death, have turned up at my sittings, giving their names and other identifying details. They have also given me information about themselves which I did not know and which was not known to anyone with whom I was acquainted; thus telepathy from my

* As Dr. Osty remarks: "Under the pretext that working hypotheses are needed, the hypotheses are made, but the work is not done." People stop at the hypotheses.—*Editor.*

mind or from other mind known to me, is excluded. I described a case of this sort in the "Occult Review" for February, 1926.

My experience in this respect seems to have been exceptional, for most investigators seem to think that in their experiments there is a large proportion of telepathy from the sitter. I was particularly struck with the results obtained by Mr. Soal with Mrs. Cooper, described in the "Proceedings" of the S.P.R. Mr. Soal is a reliable investigator, and I accept his findings, although they add a new complication and consequently a new terror to psychical research, for it seems necessary to bring in not only telepathy, but also either the Space-Time continuum of Einsteinian Relativity, or the metaphysical doctrine of Time and Space as modes of cognition. Well, I accept Mr. Soal's remarkable results and conclusions as to his own experiments; but for my own part I have not found evidence for telepathy from the living, though I have been constantly on the lookout for it. In this matter, also, Wilkinson seems to have a special gift. Not only can he eliminate the working of his own mind, or can distinguish between that working and what comes through from beyond it, but he appears to be unreceptive to telepathic impressions from the living. In these two features Wilkinson is unique in my experience of mediums; and, my evidence being what it is, I have no alternative but to accept the plain indications of that evidence; to accept, that is, the spiritualistic explanation. I agree that evidence must be cumulative and that it cannot be coercive to non-investigators. But it can be conclusive to investigators. It has been conclusive to me.

Of course I mean the *whole* of the evidence. My chief investigations have been with Wilkinson, but I have had good results with Tom Tyrrell and some of the London mediums. For instance, at my first sitting with Mrs. Leonard, arranged anonymously through Sir Oliver Lodge's secretary, Feda said that she saw the letters J.A. over me, and that someone was talking about a hill. She also asked, apparently on behalf of some spirit, whether I had seen Wilkinson lately. There was no doubt at all that I was recognised, and I have no reason to believe that Mrs. Leonard had any idea who I was. At a later sitting I received a word from a friend who had died ten years before, and who had sent me a sealed envelope containing something she would try to get through. I had kept this unopened for ten years, but after the sitting with Mrs. Leonard I opened it and found that the word given was correct.

Then, apart from mediumistic evidence, there is the mass of spontaneous phenomena such as the apparitions described in Sir William Barrett's posthumous book, and in the great collection of the S.P.R. Such experiences are much more common than is generally supposed. I am often told of such things, by people who know that I shall listen sympathetically. This is particularly

true of cases in which a dying person sees some loved relative or friend who is already on the other side; and it is confirmed by my experiences with Wilkinson. He has often seen some spirit who, he said, was waiting about in these regions for someone who was about to go over; and the identities have always been quite clear to me, though they were people of whom, to the best of my belief, Wilkinson had never heard.

In saying that the evidence has convinced me, I do not forget that telepathy is sometimes a difficulty. But though it introduces difficulties in the interpretations of this or that detail, telepathy itself supports the survival theory in general, for it seems to be a non-physical process, thus requiring the hypothesis of a non-physical order; and in this non-physical order individual survival can take a logical place.

I am often asked about my conception of the after-life. I prefer not to define it. It has been my concern to decide by my own experience whether survival and communication can be regarded as scientific facts; and that in itself has seemed a big enough task. Besides, I think I am less curious, less exigent, than most people, in this matter of after-life conditions. Some people feel a real need of a concrete, picturable, quasi-material idea of what it will be like over there. I do not feel this need, and accordingly I do not ask controls much about their state of existence. I have read, of course, many books which give such descriptions, and quite possibly the descriptions may be true, or as true as our earth language permits; but they must be largely symbolical, for experience over there must be a good deal different from ours on this side. The evidence certainly suggests, and I provisionally believe, that the next stage is less different from this than has sometimes been supposed. We seem to start there pretty nearly where we leave off here, so far as character and knowledge are concerned, and progress continues in both. We shall still, presumably, have some sort of body, perhaps an ethereal body which will react to its ethereal environment as our material bodies react to their material environment; thus experience will seem just as real as it does to us. Indeed, it is perhaps not necessary to assume an ethereal body except in the sense that matter itself is ethereal. Matter is composed of modified ether, electrons and protons being knots or places of electrical strain in the ether. Our next-life bodies may be composed of a slightly *different* modification of ether. It might not be altogether absurd, accordingly, to say that those bodies will still be made of a sort of matter, as is stated in many communications. However, this is speculation which I should not consider worth much argument. My main interest is in the facts and the immediate inferences that can be drawn from those facts; remoter and less cogent inferences do not greatly intrigue me.

On this question of a future life, I have been accused by my

Rationalist friends of being biased in its favour. They did not accuse me of being biased against it in the days when I was writing for the "Rationalist Review." It was only when my conclusions became unpalatable to them that they discovered that I was biased. Well, I cannot prove that I am not biased. No one can; the psychologists say that all human beings are prejudiced, more or less, about everything. It may be so, but in my own case I cannot find, by the most searching introspection, much bias in the direction of survival. If annihilation were proved to be a fact, I think I should receive the proof with equanimity. We should at least know that there would be an end to suffering and struggle; though it would bring up many questions as to why all this suffering and struggle have come about, and it might send up the suicide statistics. However, my point is that if anyone succeeds in evolving a theory that will explain psychical facts without requiring the hypothesis of human survival, I shall not be disturbed; and this I think suggests a fairly unbiased state of mind. I do not consider that anyone has yet evolved such a hypothesis. Prof. Richet accepts the phenomena, but declines to theorise; though his assumption that the phenomena are due to incarnate powers, which he calls cryptaesthesia, is itself theoretical, so he is theorising in spite of his determination to avoid it. Cryptaesthesia sounds well, but it does not explain anything. It means a hidden sense, but the sense is only an assumption. Still, though the guess of this eminent physiologist has no motive power, it may serve as brake or ballast, with a steadying effect. It is a great thing that Richet accepts the supernormality of the phenomena; and his acceptance will influence the materialists all the more for his obvious hostility to the spiritualistic view. They will see that he accepts the phenomena grudgingly and against his will; his temperament and training are against them, but truth compels his surrender—a painful surrender. All honour to him for his loyalty to truth!

I sometimes think that the researcher of the next generation may find a new or extended interpretation of our facts, an interpretation which will go deeper than anything we see at present. When the early experimenters in magnetism made their extemporised Voltaic pile, and obtained the decomposition of water by the current produced, they did not foresee that they were laying the foundations of the enormous commercial undertakings which depend on electrolysis; any more than Faraday foresaw electric trams and the like. When a youth of eighteen was trying to make artificial quinine by the oxidation of aniline, he little knew that his accidental discovery would lead to the utilisation of what was formerly a mere nuisance in the shape of coal-tar, thereby starting the production of aniline dyes and the important range of cognate industries. Indeed, Sir Oliver Lodge, when discovering how to detect wireless waves and how to signal

with them, would hardly foresee the immense influence on the mind of the nation and the world, when, only a few years later, our Prime Minister spoke to millions of people in an hour of national peril, with incalculable steadying effect. The cultural influence of the British Broadcasting Company is what no one foresaw. So it may be with our facts, the facts which we are establishing as real facts in nature. We do not see what will be the outcome of these discoveries. The result will no doubt be far greater than we can at present conceive. Our crude idea of human survival may be superseded. It may seem to our successors as crude as the atomic theory in chemistry seems to a physicist of to-day. The ultimate truth—though we ought not to speak of ultimates—may be as different from our ideas of survival as is the view of Sir J. J. Thomson from that of Dalton. But that does not alter the fact that provisional hypotheses are useful and inevitable. They are necessary steps to something truer. It merely warns us against holding on to them too tightly. Anyhow, and this is the important thing, psychical investigation has established the fact that things happen which orthodox science does not accept; or which, if it accepts them, it explains by fraud and other causes. Further, that the question of survival is capable of scientific treatment, and that the hypothesis of human survival and communication is not an absurd one, though it may in due time be superseded by a better. It is well that there should be differences of opinion as to interpretation of the facts; it is well that public opinion should not go too fast, for excessive credulity is worse than excessive incredulity. We want no return to superstition. The main thing is that the subject shall establish itself as worthy of investigation.

The question is sometimes asked of those who believe in survival and communication: "But how can 'spirits' be a scientific explanation? The phenomena to be explained are phenomena in the material world, but your spirits do not belong to that world. How then can they be held to explain? What nexus is there? How can you infer non-material causes from material effects?" Well, in my opinion, the postulate of spirit agency is quite in line with scientific method. Consider what is really involved. We habitually regard human agency—the action of other human minds—as a reasonable and scientific explanation of many happenings. If I am called to the hotel telephone and I then hear a voice which I recognise as Mrs. McKenzie's, telling me of the arrival of a new medium with whom she knows I want to sit, I think that the scientific man, though he might deny the existence of mediums, would at least agree that I had evidence of the existence of Mrs. McKenzie. If he discussed the matter with me, he would allow that I had scientific evidence of his own existence through my eyes and ears. It is only through our senses that we have any evidence of the existence of our

fellow beings in the flesh. I cannot *prove* to you that I exist; I cannot prove to myself that any minds other than my own exist; the whole fabric of my experience may be a gigantic hallucination. But no one believes that he is thus hallucinated. We all believe that other people exist; that there are minds other than our own, associated with the pieces of matter which we call people's bodies. We find that the belief works well, and there is nothing to suggest that it is untrue. We are so accustomed to it that the majority of people have never realised that it is only an unprovable hypothesis; a supposition made to explain our experience. Well, the evidence for the existence of discarnate people is of the same kind. It is received through our senses—I speak, of course, as an investigator, not as a medium—for the evidence is spoken or written by a medium. It is indeed very like a telephone message. I was lecturing some time ago on psychical research, and a discussion followed. A few hearers were rather ignorant, and consequently made foolish comments. But one man remarked that, though he was temperamentally hostile to the subject, he was bound to admit that the question of identity was best settled by so-called trivial details. He said that if someone rang him up and the voice at the other end said it was his brother who wanted £50 sending by post, he—the speaker—would want to make sure that it was his brother before parting with the cash; he would accordingly ask for evidence; and the best evidence of identity would be, not learned or eloquent discourse, which many people can produce, but a reference to some small detail, such as the number of spots on the family cat's tail. This is very true and sensible. We rely on evidence when we believe in the existence of any incarnate mind; specially detailed evidence when we require proof of the identity of a person who is out of sight. It is exactly so in our research. If it is scientific to believe in the existence of incarnate people in general, it is scientific to believe, on sufficient evidence shown, in the existence of discarnate people. It is, of course, legitimate for the scientific man to say that the evidence does not convince him, for it is admittedly small in comparison with the amount of evidence for the existence of incarnate people. My point is that it is the same in kind, and therefore not unscientific in itself.

However, we must not expect the general public to accept either our facts or our opinions. They are too acutely divergent from the world of ideas in which most middle-aged people at least have grown up. The 19th century was so successful in dealing with the material universe, in establishing the laws according to which things happen, in bringing forces under human control, that the human mind tended to concentrate on this material side of experience and to regard it as all there is. The material world has eclipsed the psychical and spiritual world, as the nearer moon may eclipse the larger sun; as a ceiling may eclipse the

universe of stars. Twentieth century physics is making it easier once more for the ordinary mind to open itself to psychical things, for matter is being shown to be mysterious in itself, not at all the easily understandable and picturable thing it was thought to be. Still, the prejudices of 19th century science remain, and will remain more or less for another generation or so; and we must not expect wholesale and speedy conversions. Our facts are facts, and our inferences may be logical, but we are up against deep-rooted mental habits. Says Professor William James, in his "Talks to Teachers":—

"The new idea or fact which would entail extensive re-arrangement of the previous system of beliefs is always ignored or extruded from the mind in case it cannot be sophistically re-interpreted so as to tally harmoniously with the system. We have all conducted discussions with middle-aged people, overpowered them with our reasons, forced them to admit our contention, and a week later found them back as secure and constant in their own opinion as if they had never conversed with us at all. We call them old fogies; but there are young fogies too. Old fogeyism begins at a younger age than we think. I am almost afraid to say so, but I believe in the majority of human beings at about twenty-five." (p. 160.)

I sympathise with those who cannot accept our new truth, for I was over the old fogey age when I first made the acquaintance of psychical facts. I know, therefore, how hard it is to learn when it is necessary first to unlearn the ancient prejudices of nineteenth century scientific dogmatism.

A famous French philosopher said, about a hundred years ago, that we could never know anything about the heavenly bodies which are outside the solar system. A few years later the spectro-scope was invented, making possible not only knowledge of the chemical composition of the stars, but also knowledge of their relative motion. This is a warning to those who would place limits to the possible extent of human knowledge. We must be critical, we must laboriously examine and sift alleged facts and the inferences that may be drawn from them when they are established as facts, but we must try to be open-minded; remembering that we really know very little yet about this universe in which we find ourselves, and that probably much remains to be discovered which will be difficult to accept. But, as in the past, new and perhaps alarming facts and theories will in due time be fitted into the framework of established knowledge and will become commonplaces. In his Presidential Address to the British Association, Sir William Crookes had an eloquent passage concerning this widening of knowledge:—

"In old Egyptian days, a well-known inscription was carved over the portals of the Temple of Isis. 'I am whatever hath

been, is, or ever will be; and my veil no man hath lifted.' Not thus do modern seekers after truth confront nature—the word that stands for the baffling mysteries of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to construct, what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn."

This is very true, for those minds which can be awed by the vision seen by Crookes. The sheer extent and mystery of Nature must surely induce a state of mind that is humble, reverential, almost religious. But, on the other hand, if discovery is limited to the material world, there is a possibility that to the average mind the result might be despair. Of what avail these unending galaxies of stars scattered through unimaginable depths of space, each perhaps carrying with it attendant worlds with their load of suffering and sorrow and strife? To what end is it? We need *more* discovery if pessimism is to be avoided; and the discovery must be in regions beyond the physical; in regions where perhaps the world-old philosophic difficulty of the relation between mind and matter may be solved; religions into which the spirit of man may rise and escape from the material world which doth so grossly close us in. Unless there is discovery of this kind which shall re-establish moral and spiritual values, it seems likely that Western civilisation will commit suicide by internal war; for science has taught us how to kill each other more effectively—mass destruction as well as mass production. In that event, some other race—perhaps the Yellows—will no doubt assume the leadership of humanity. But we of the West naturally wish to maintain our position as foremost in the files of times, and we hope that we may regain our balance; that psychical discovery may bring back perception of the spiritual world which has suffered eclipse. As Myers, said we are proving the preamble of all religions—the existence of a spiritual world—and thus Science is making Religion *reasonable*—acceptable to the Reason. Whatever we may have thought about this or that doctrine, on this or that Church, perhaps most of us have felt that Religion does correspond to some Reality, and that without Religion there would be something lacking in human experience and human apprehension of Reality. We cannot afford to neglect any aspect of that Reality; if we do, we go wrong. I believe that the study of psychical things, in which this College is engaged, is giving us a rational basis for what many have intuitively believed, thus making religion possible to those who have no such intuitions. The effect of this is beyond our estimate; but it can hardly be doubted that this extension of the perception of Truth must contribute greatly to the enlargement of human thought and consequently to the welfare of the human race.

PSYCHIC PHENOMENA WITH HERR MELZER. (THE DRESDEN "APPORT" MEDIUM.)

By J. HEWAT MCKENZIE.
(Hon. Principal, B.C.P.S.)

During October and November, 1926, the College had a second visit from Herr Melzer, of Dresden, a medium noted for the production of "Apports" of flowers and stones.

Those readers who wish to remind or inform themselves about Herr Melzer's work should refer to the issues of *PSYCHIC SCIENCE* for July, 1922 and 1923. In the latter, the late Editor dealt at some length with the subject of "Apports."

Herr Melzer is a man of 54, of Austrian birth, and is a tobacconist in a small way in Dresden. It is said that at one time he was an actor, which might account for some of his powers of declamation under "control."

The general sensitivity of the medium seemed on this occasion to be considerably less than on the 1923 visit to the College. On very few occasions was he overtaken at irregular times by the trance condition so frequently noted on the previous visit. The difficulty then experienced of getting him to sit at stated periods for séances, and the strong dislike he evinced to entering or remaining in the séance room—a result, it was thought, of early irregular development—was completely removed, and he seemed happily prepared and ready for sittings as they were arranged. At the séances in 1923 Herr Melzer was examined before each séance, and dressed in a linen one-piece suit, (see Report), secured at wrists and ankles, so that there was no possibility of him concealing, about his clothing at least, the flowers and stones produced at the séances in a good light.

During the 1926 visit, in order to interfere as little as possible with the medium, and to make him if possible happier in his séance work, he was left with his ordinary clothing, and no examination whatever was made before séances, but close observation was made during the séances in an endeavour to ascertain if possible from what direction, and in what manner the "apports" arrived.

Many "apport" mediums sit in darkness, which makes an almost impossible condition for such a phase. It would seem in Herr Melzer's early mediumship that this condition also operated, if we can judge from the report of a séance held by him in 1905 (see Appendix "A."), but this condition was overcome some years ago. The College séances were conducted in good white or red light placed slightly in front of and over the medium, and this

procedure was not departed from nor any alteration suggested by the medium.

The séances were held in the College experimental room; the Hon. Secretary, or some experienced member or myself was in charge, and the sitters, usually eight or nine persons, gathered with the medium, closely round an oblong séance table, the sitters on right and left of the medium beginning and remaining in close contact with him.

The séances usually followed the same routine and varied but slightly. The medium took his seat after sitters were placed round the table. He was a stranger to most of them, and could only speak to those who knew German. He became entranced fairly quickly, this state coming upon him as he wrote or drew characters or sketches on paper placed before him. The various "controls" or communicators then began to speak through his lips. Some of the messages were couched in high sounding sonorous language, and often delivered with great power. Some cultured Germans spoke of it as the purest German diction to which they had ever listened. One of these commenting on a particular sitting writes:—"What was given was not new or outstanding as to ideas, but most impressive was the form in which it was expressed. The words were the purest German in style and pronounciation, and composed in such a way as to make the deepest impression on the hearers."

The utterances often dealt with Eastern philosophic thought of a spiritual character. These more advanced "controls" were followed by some with lighter minds, and of a much more earthly cast of thought, the language being homely and even vulgar, and couched in broad German dialect.

On one occasion an Italian "control" spoke at length—and a Swiss member, A.H.R., who assisted in translating at the séances and also often talked with Herr Melzer in his normal life, says of this occasion:—

"The Italian communicator at the Melzer sitting on October 28th, spoke at length, and with an intonation and articulation such as I know a German could not give to the Italian language even after long study. I have a fair knowledge and experience in comparing languages phonetically, and this fact struck me forcibly." As far as we know the medium only knows a few Italian phrases. In no instance was English spoken, of which Herr Melzer knows but a few words.

On occasions medical advice was given, and descriptive characterisations relative to the sitters; brief references to past experiences and occasional prophecies of future events; much of this was declared to be appropriate to those who received them.

I do not think it necessary to dwell further on these mental manifestations through Herr Melzer, and the appended shorthand report of one séance is a fair example of this aspect of his work.

(See appendix "B.") That the medium opened himself to such a variety of direct "controls" and communicators, and did not seem to have any outstanding "keeper" of his psychic door, with whom one could hold intelligent converse regarding the mediumship, seemed to me a great weakness, and probably laid him open to the fraudulent act proved against him in the latter part of his visit. One sitter records:—"Occasionally there was an extraordinary transformation of Herr Melzer's features when under control. At one period of the séance we beheld before us the veritable mask of a Chinaman, superimposed upon the natural features of the medium. No one but an eye-witness can appreciate the uncanny realism of such a transformation from European to Oriental featural characteristics by a mere change of control."

Others have noted this same curious moulding of the features of the medium.

"Amakai," a control of a superior quality much in evidence in 1923, only made himself known on one or two brief occasions in 1926.

The medium resided at the College during this visit, and his behaviour was all that could be desired. He was always polite, careful in his manners and personal appearance, and in his relationships with those around him. He could talk well on music and poetry, and had a great love of both. He showed no undue conceit about his mediumship, but seemed to value it in a reasonable and sincere way. His tastes were simple, and he seemed happy in the visit. He was religiously inclined, and often seemed helped by attendance at mass. His youngest daughter, a pleasant and refined girl of 21 years, was invited by the College to accompany him to England for companionship—he was very fond of her, and I attributed the steadier condition which was observed in him partly to his attachment to her. She was never present at any of his séances, which were held four times a week, and averaged from 2 to 2½ hours each.

The production of "apports" of flowers was undoubtedly the most satisfactory evidence of a super-normal nature received. These did not appear at every séance, but were observed on many occasions as they came into manifestation, falling into the medium's outspread hands held extended before him, or at other times as if scooped up from just under the table by violent movements of his arms and hands.

The "apports" of flowers seemed always accompanied by a deep trance condition, and the medium seeming to be able to observe them clairvoyantly before they appeared to physical sight. Occasionally, sitters who knew nothing of this, spoke of seeing "shadows" of the flowers in the air before they arrived, a fact noted in the case of other physical mediums. The flower "Apports" were usually at the close of the séances, and were

led up to by the trance "controls," and by special "controls" who seemed to assist in this particular work.

Sometimes the medium influenced by a "control" had the disagreeable habit of seizing upon the flowers when they arrived and eating them voraciously, even stalks and soil in some cases, and several times wounded his mouth by thorns on rose stalks. When he returned to normal consciousness he seemed distinctly annoyed to know that this had taken place, and blamed a particular "control" for this objectionable phase.

It is often asked "Where do these 'apports' come from?" The flowers were never previously in the séance room, nor, as far as was known, in any room in the College, but there is no doubt that their origin was quite earthly, and probably drawn in some curious way to the medium from some neighbouring florists. All the flowers were such as could be obtained at the time—lilies of the valley, roses, anemones, violets. The medium was naturally very fond of flowers, and if anyone had flowers with them before a séance he seemed strangely attracted to them—watching them intently. On the previous visit it was reported by a member that, walking out of doors with Herr Melzer, he had suddenly fallen into a semi-trance condition, and in his hands appeared sprays of flowers similar to those in a coster's barrow on the other side of the street, although he had not been near it or left her side.

Can there be such a thing as the magnetic (!) attraction of flowers to this medium when in a certain psychic condition—in the same way as we have reported articles being drawn to Frau Silbert which undoubtedly were far beyond her physical reach, although in her case, though not always, an ectoplasmic "extrusion" was seen to manipulate the articles?

If a photograph could be obtained of these "apports" at the moment of their arrival it would be of the greatest value, but their suddenness and spontaneity seem to preclude this possibility. No warning of their coming, except the growth of an excited condition in the medium, is given, and just as often the moment of arrival is one in which the sitters' gaze is abstracted for a moment. As has so often been noted—especially in poltergeist mediumship—a concentrated direct gaze upon the medium seems to inhibit results, and it has been found necessary to resort to indirect observation, holding the line of vision slightly away from the medium, and only looking directly when the actual materialisation of the article has taken place.

This was noticed on dozens of occasions with Herr Melzer during both visits, and gives the sceptic an obvious handle. But the fact that an object often appears coming towards the medium, and not being thrown away from him, as noted in poltergeist cases, is one aspect that must not be overlooked, and in Herr Melzer's case the flowers seemed to be received into his hands.

SOME INSTANCES OF FLOWER "APPORTS."

Herr Melzer first discovered the peculiar power that he claims when a boy. He says, "We had a custom at Eastertime of taking a twig home from the Church decorations as a personal blessing. On one occasion I had attended the Easter religious services in Dresden, and felt moved with a powerful longing to take home a "blessing twig," but in Germany the same custom did not obtain, as in my Austrian birth-place. As I was going home I felt an irritation in my sleeve, and there fell into my hands a twig, similar to that I had so much desired at the service." From that time onwards, he says, except for two years during the Great War, such manifestations have been more or less frequent.

The "Daily News" of October 23rd, 1926, reports a séance at the College, at which a representative of the paper was present two days before, in the following words:—

"The light from a number of shaded electric lamps was strong enough to permit small type to be read easily—and every movement of the sitters and the medium around the table could be observed. Suddenly, after jumping violently in his chair, the medium stooped under the table at which we all sat, and reappeared with a bunch of lilies of the valley—complete with roots and earth, in his hands. He declined to give up the flowers, and continued to gaze at them in a rigid dazed sort of way, crooning over them from time to time, as if he held a child. He then stuffed the earth-covered roots in his mouth, and worried them, as if under some violent influence.

"A doctor present massaged the back of his neck, and under the treatment he became quieter, and another 'control' appeared."

This is part of a quite correct account of what took place. Mrs. McKenzie, who was in charge, said to the "Control" that it would be much better if flower "apports" could be given from *above* the table—as had been done on previous occasions. The reply was, that if they had roots and earth, as the lilies had, they must come from below. No other flowers with roots and earth were brought during the remainder of the visit. There were twelve roots—blossoms and leaves, apparently hot-house reared—measuring 8 to 10 inches. Those that were rescued before the medium seized them appeared fresh and fragrant, and the bells unbroken. At the séance of November 1st a careful observer reports:—

"The Séance was held in good light, and eleven pairs of eyes kept close watch on the medium. The culminating point was reached when the empty hand of the medium was seen to stretch out suddenly towards a point in mid-air at full arm's length from himself, and above the level of the heads of the sitters, and snatch at an invisible something. Simultaneously, with the closing of the empty hand in space, a bunch of rose-buds and foliage appeared within his grasp, just ordinary flowers, such as one might gather in any garden.

And then followed a thing unexpected by some of the sitters. Before he could be prevented the 'control' had thrust the flowers into his mouth, and was voraciously chewing them, thorns and all. When they were rescued from him, they were in a very broken condition. A little later in the séance, two more roses were produced, caught over the head of the sitter on the medium's left, and these were at once taken away to avoid a repetition of the above incident. When measured, the stalks of these were 18-ins. in length.

"Sitters are apt, owing to the instantaneous nature of such phenomena to think that they have not 'seen properly,' what actually took place. The impression that one has been 'caught napping,' or has blinked the eyes at the crucial moment, or in some way failed to be thoroughly alive, to what was transpiring when the object flashed into manifestation, seems to be a common experience. I am inclined to attribute this sensation to an automatic adjustment of the eye to accommodate the instantaneous uprush of an additional object within the range of vision, with the resultant impression of a blink or flicker, which may be real or imaginary, but which is subsequent to, and not concurrent in point of time with the event—an effect produced by the phenomenon itself."

"Sceptics who may doubt the above, and who will attribute the 'Apport' to a clever sleight of hand, would be somewhat hard put to explain why the medium, if a conjurer, should select so intractable, and non-manipulative a variety of materials, as that of thorn-covered rose stalks, and delicate blooms, and then after gratifying his sitters by their production, proceed to lacerate himself by destroying them."

It was at this same séance that two independent witnesses with mediumistic power described the "shadows" of flowers seen first near the window about 6 ft. from the medium, and then by the cabinet behind him, just above his head.

At the séance of November 4th, Mrs. McKenzie in charge, reports: "At the end of 2½ hours the medium seemed to be watching for flower 'apports.' He made queer and rough movements of his hands just under the edge of the table, which has a drop of two inches, but without stooping down, and also frequently touched the sitters on his right and left. Suddenly there was thrown up on the table a shower of fleshy stalked, large double anemones, all colours, fairly fresh, though some ends of the stalks looked a little withered. Twenty-five blossoms in all were counted, some being picked up from the floor. The medium seemed exhausted, but did not attempt to pick up the flowers."

"I sat second on Herr Melzer's right, and could see the whole side of the table at which the medium sat, and took most particular notice of his hands and their quick restless movements."

Séance of Nov. 9th.—Mrs. Barkel, the trance medium of the College, had been using the séance room for sittings during the day. Miss Crosbie and Mrs. McKenzie came in as she was leaving about 6 p.m. to arrange the room for the Melzer group at 8 p.m. Mrs. Barkel suddenly said, "I think Herr Melzer will have an 'apport' of violets to-night." Asked why she thought so, she said she seemed to see the "shadow" of a bunch of violets near the electric light bulb, which hung over the séance table. A note of this was made at the time—and at the séance that evening a quantity of violets, flowers and leaves, appeared.

This was interesting in view of the "shadows" previously reported by other clairvoyants.

Séance of Nov. 12th.—A sitter who speaks German well made a careful report of this séance, and says, "The medium asked us to hold hands, and said several times, 'Do not squander strength.' He said it was 'Amakai' and 'Lissipan' who brought the 'apports,' and that he could see the latter standing behind one of the sitters, ready to help. He seemed uneasy and restless. Then quite suddenly 'Lissipan' controlled him, and a quantity of fresh violets and red anenomes fell on the table apparently from above it. Some minutes before the 'apport' came, the medium under some 'control' was much attracted by a crimson portion of the gown of a sitter near him, and plucked at it several times, keeping his eyes upon it. As crimson anemones subsequently appeared this was an interesting coincidence, if the medium's attention or desires have anything to do with the matter."

THE STONE "APPORTS."

The "apports" of small stones observed with the medium, on many occasions, were never considered to be of such a satisfactory character as the flowers, being of so small a nature they could have been "palmed" should the medium have felt disposed to resort to such a practice. These stones would arrive at any time during a séance; the medium would stretch his hand out towards the head or shoulder of a sitter, as if to pick up an object, and then withdrawing it, show a small stone between his fingers, or he would pick it out apparently from the ashes in an incense burner on the table, or occasionally cough and produce it. Apparently entranced during the operation, he would hand the stone to a particular sitter, often with an appropriate poetic message or greeting.

In order to be satisfied that these stones were not an artificial production to provide entertainment while waiting for flower "apports," or as an artificial substitute for genuine "apports," when flower phenomena failed, the last week of the visit was devoted to some special sittings with a selected group of persons. The medium made no objection to any of the precautions taken. A doctor member and myself carefully examined a suit of clothes and underwear he brought us, some time before the sitting, when we took him and completely stripped him, examining and reclothing him in the examined suit, and placing over this the one-piece linen suit previously mentioned. At the first séance, only one or two small stones were received as "apports"—no flowers were obtained. At the second, the same rigorous search was made, and the doctor in charge took the precaution of slipping his hands at the back of the ears of the medium, and discovered two small light coloured stones affixed by flesh-coloured sticking plaster. When these were taken from him he showed signs of

great mental disturbance, but attempted no explanation as to their presence, which must have entailed careful previous preparation. No disturbance was caused, or accusations made, by the doctor or myself, and the medium was dressed and taken to the séance room, the other sitters being kept in ignorance of the incident until the close. Herr Melzer seemed to go under control, and then a small stone was thrown on the floor, perhaps ejected from his mouth—but after an hour the control announced that no successful results could be expected that evening. The medium was taken to another room, greatly distressed, and two further stones were thrown out, all of the same kind, like coloured glass, about $\frac{1}{4}$ -in. in diameter. In view of this unfortunate incident, the genuineness of much of Herr Melzer's work must be called to question, for if a medium can resort to such deception, rather than acknowledge failure, investigators are faced with most serious difficulties.

His only attempt at excuse was, that his power had gone—that these tests should have been made earlier in the visit—and that he had been tempted by some undesirable "control."

So that the medium might not be judged too severely on this experiment, he and his daughter were invited to remain and rest for a week or two and to try again under the same conditions. But he declined, saying it would be of no use at that time, but that he would return later. The invitation to Herr Melzer to confirm his mediumship holds good, and it remains to be seen whether he will do so.

It is difficult to deal with this incident. One may incline to a sympathetic view of the case, and believe that fear of failure to produce manifestations, under what investigators know are always disturbing "test" conditions, caused the medium to resort to a trick, or we may, on the other hand, take up a line of severe judgment, and say, emphatically, that all the so-called "apports" of stones were due to trickery, and that if the stones were so, no doubt the flowers were also, but that he was not found out. But there is a difference between stones of a quarter to half an inch in size, and flowers of 18in. stalk length, with leaves and thorns. Twenty-five anemones—or a dozen roots of lilies of the valley, with soil attached, pure bells and delicate leaves—or violets appearing fresh and fragrant, after two and a half hours sitting—have all been received, when the medium's hands have been seen empty a second before, when no friends of his were in the sittings, and when no opportunity could have presented itself to conceal them, that would not have resulted in broken stems and blossoms.

Herr Melzer has been using his mediumship for 30 years, more or less, and has submitted again and again to examination, and it is a matter of great regret, to his family and his friends, that such an untoward incident should vitiate any good work he may have done in the past.

The medium's statement that his action was the result of the influence of a low intelligence, can only be received with care, for such an excuse might be put forward by a charlatan. It may, however, be given a place in our consideration of the case—for if the medium is unethical, we may be sure that a weak moment would make him a victim of evil suggestion, as it makes all men.

APPENDIX "A." EXTRACT FROM THE ANNALS OF PSYCHICAL SCIENCE. Vol. 4, No. 19. 1906. Page 63.

A NEW FLOWER MEDIUM IN GERMANY.

"The tragic misfortunes of Frau Rothe have not deterred another Saxon from entering upon the stormy career of a 'Blumen-medium.' The latest number of the 'Uebersinnliche Welt' (which is the organ of some rather important societies of occultists, psychical researchers, and spiritists in Berlin and Munich) contains the report of three sésances held in Leipzig with the medium, Heinrich Melzer, of Dresden, of which the following is an abridged account. During the first séance (November 29th, 1905) the room was for a while lit up. After the medium had been searched, his body was completely enveloped in a large cloth carefully fastened with pins and knots. The medium, whose hands alone were free, took his place among the spectators. At the outset he was controlled by various personalities, who spoke through the entranced medium. But those present (thirteen in number) asked particularly that the so-called spirits should produce "apports" of flowers; the reply was invariably to the effect that this could only be done with the assistance of the Hindu, Curadiasamy. Ultimately the latter quite suddenly took control of the medium, who moved, stood up, and spoke in a language supposed to be Hindustani, he then retired into a little cabinet, which was behind him, and which had also been examined, where the personality was heard speaking German and Hindustani. Curadiasamy speaks German with a foreign accent. Through the medium it was requested that the lights should be put out, and that the medium himself should not be touched.

"After this he was heard singing, moaning, and making movements, plainly audible to the circle; he then came out of the cabinet, and at the same moment two of the spectators observed a light in the direction of the ceiling; the medium gave something to the investigator who was nearest to him on his left. The lamp was lighted and the medium was found standing, holding in his hand a little pot with a flower, whilst the spectator on the left found in his hand a similar pot containing a small plant of myrtle.

"After a short interval the séance was resumed. The light was hardly extinguished when the exclamation was heard: 'Light!' The floor was found covered with flowers and leaves of lilies of the valley.

"The minutes of the sitting are signed by the witnesses, M. Paul Horra, engineer, Mme. Horra, Mlle. Horra, Mme. Horra, senior, M. Paul Vahl, musical conductor, Mme. Starke, M. Ernest Fiedler, bookseller, and Mme. Fiedler, M. Karl Luttgens, nature-cure specialist, Dr. Anna Plaschke, M. Hans Hiller, vocalist, M. K. Feine, merchant, M. C. Zawadzki, student of philosophy.

"For the séance of February 13th, 1906, a special garment was prepared. The openings were fastened with lead seals after the medium had been completely stripped and had been enclosed in a kind of sack.

"The personalities who manifested were not very different from those of the previous séance; the lights were extinguished and shortly afterwards numerous flowers and leaves of Italian lilies were found.

"The seals were intact. Thirteen persons were present at this séance also, among whom were the Horra family, M. and Mme. Fiedler, Mme. Plachke, and the student Zawadzki, who had already attended the first séance.

"On the occasion of the third séance (March 17th, 1906), the medium was entranced even before the séance had begun; vain attempts were made to awaken him, and it was very difficult to put him into the sack, after he had been undressed. After the usual phenomena of changes of personality had

occurred, the medium took the hand of M. Fiedler, and afterwards that of M. Horra, who noticed that the medium's hand was very moist. As soon as the latter had withdrawn his hand M. Horra perceived that he had a thorny plant in his own hand. When the light had been lit M. Fiedler observed that he had a pretty orchid, and M. Horra saw that what he held in his hands was a small branch of a rose-tree with three white buds. The flowers were found to be uninjured, but not entirely fresh. The lead fastenings of the sack were not damaged.

"M. and Mme. Horra, M. and Mme. Fiedler, the student Zawadzki were present also at this séance, as well as M. Oswald Mutze, son of the editor of the 'Psychische Studien,' and Mme. Mutze, M. J. Schneider, journalist, M. H. Geissler, the proprietor of the Helios Baths, etc.

"The 'apports' of flowers were produced with Anna Rothe in the light; with the medium, Heinrich Melzer, the conditions mark a step backwards, at least in this respect. M. Melzer certainly allows himself to be fastened into a sack, which is some guarantee against fraud on his part; nevertheless, the séances will have no particular value until the medium can be in some way kept apart from the sitters. The authenticity of these phenomena ought not to rest on the confidence which may be placed in the good faith of all the experimenters, without exception, especially when these are not all persons who are universally known."

APPENDIX "B." A TYPICAL SEANCE WITH HERR MELZER'S MENTAL "CONTROLS."

At B.C.P.S., Monday, November 2nd, 1926.

Shorthand notes in German made of some of the communications from the "controls," by Dr. Otto Haas, and translated into English by Mrs. Boit.

Leader: Mrs. Hewat McKenzie and 7 members.

After the circle was formed and the medium entranced, the following communicators come in turn:—

1. "Lissipan"; claims that in life she was a young Indian Buddhist.
2. "Quirinus" claims to have been a Roman Christian of the time of Diocletian.
3. "Abraham Hirschkron" claims to have been a Jewish merchant from Mähren (Austria).
4. "Mother" Adam Niederhofer claims that she came from an Austrian mountain village, and has a gift of diagnosing, and could prescribe remedies.

"LISSIPAN" SPEAKS.

1. "Lissipan," who seems to act as one of the "Controls" of the medium, appears to be a dainty, courteous, friendly soul. She loves incense, flowers, and everything beautiful. She is always attracted to any sitter who has a beautiful scarf or dress or ornaments, and often takes these and drapes herself with them. She loves beautiful hair, notices it at once in sitters, whether golden or dark or silver, and she is often very friendly and even flirtatious with some of the men sitters. She seems to listen to another unseen helper who gives her the more serious teaching and messages, and she passes these on as not from herself, but "as the Guru says." She brings during her "control" a smile to the face of the medium and happiness to the sitters, who follow with pleasure her dainty movements of hands and body, and her grave intentness on the prayers and sacrifices of incense which she makes to the sacred name of Buddha, is noteworthy. She controls and departs easily and happily.

In this séance she greets everyone individually, and wishes them happiness and peace. She gives some account of the Indian teaching of Re-incarnation.

"... Many souls return often to Earth, many return after 60 years, many after 100 to 200 years. Many pass away in infancy. Many return with a clear remembrance of past lives—these are the genii, says the Guru."

"Souls who lead evil lives on earth and do not achieve recognition of Brahma, return again to the 'Animal' there to develop further. There are laws known only to the Gurus. Those souls who have come to the knowledge,

that besides this life (on Earth) there exists a life of the Spirit, need not return to earth, they develop in 'Devachan,' there to progress through seven spheres, and need not return to the Wheel of Re-incarnation."

"Lissipan" then gives a poetic account of the teaching of Buddha:—

"And Buddha spoke to his disciples, who surrounded him under the Boddhi tree:—

"Be Kind, be just, be faithful,
Be loving, be charitable, be full of patience,
Forgive others all trespasses.
Be glad to make sacrifices, unselfish and pure,
Then you will one day be with me in Nirvana."

At the word "Nirvana" she explains the modern misconception of this word; "Nirvana where the Spirits are, is not a 'Nothing,' but 'Everything' and 'Everywhere.'"

"Lissipan" closes with lines on the passing of the Buddha.

"Thus went Gautama to his Holy Rest
The Boddhi tree shook its blossom-white head,
And a thousand silvery moths
And a thousand scented blooms, covered Buddha's corpse."

"QUIRINUS" COMMUNICATES.

2. The second communicator, "Quirinus," introduces himself as a Roman Christian, from the time of the Christian persecution in the reign of Diocletian.

He begins by praising the truth of the Christian Teaching, especially the words of Christ: "I am with you all the days, even until the end of the world." "He has given us the Holy Sacrament, and in this gives himself to us unto the end of Time."

"Quirinus" then speaks in verse of the blessings of the Christian love of your neighbor as follows:—

"Let your heart be rich in love, in kindness,
You will thus save many here, from torture, and yourselves from pain.
Great is the pain of souls, and great their trouble,
Therefore even on earth, the teaching of love.
One day the everlasting Gates will open in splendour
And that will be the aim and path of your life.
No earthly being can escape the heavenly life,
One day all will see it.
There, a hundred years are but as one day.
Time exists only on earth.
Once there, we shall be timeless;
Here they call it 'Time,'
There, Eternity.
Released from sorrows, and the pain of earth
The soul then goes to the realm of Light.
While here one merits pain and sorrow,
Suffers agony and grief,
There, happiness is richly bestowed,
Therefore on Earth, do not long too much for pleasures."

"Quirinus" then turns to various sitters and speaks to them.
Thus to a young girl:—

"O thou, much lies before thee,
Many days of life will blossom,
Many days of sweetness, yet much sorrow,
Will also enter your heart
See, my eye shines with love,
Because it has found kindness in thee
Thou also hast found something thou valuest in this life.
God's blessings go with thee,
May all your happiness blossom with ease."

To Mrs. McKenzie :—

" I honour thee, the work for which thou strivest,
 Much thou hast done, promote sundry lives ;
 How many sorrow-stricken came to thee
 That with contented hearts again departed.
 The Spirit's paths now were set clear to them,
 Their growth of knowledge hence afresh was started.
 Thus act thou further, and with bliss set forth
 That our good gracious Lord may raise thy worth
 And blessing be bestowed upon thy roof and door
 And may our Lord grant favour—evermore !"

To Dr. Haas :—

" Work well, and weigh all
 With steady faithful thought,
 Do not be led by one or by another.
 The Lord will show you the right path.
 You have heavy responsibilities,
 Guard them truly in your life
 When you must act, retire first in solitude,
 That God may lead you,
 Work for the good in life
 Ever shall you strive for the noble,
 Then all good will come through you,
 Then you will see the fruit of your labours in transparent beauty."

To a lady who had been present on a previous occasion :—

" Thou knowest what I told thee
 Keep it in thy heart and with ease
 Wilt thou face the paths of life.
 Good forces will guide thee
 Quirinus, filled with love, as he came to you,
 Is again taken from you, by a higher Will.
 I release what I controlled, live in Peace.
 Heaven's blessing, and Christ's rich love, be with you.
 His radiance fills the world
 Nothing can shine,
 As does the eternal glow of His Love,
 I dive into these holy purple waters."

ABRAHAM HIRSCHKRON COMMUNICATES.

3. The third communicator is a German Jewish trader, and announces himself noisily and garrulously in a mixture of German and Yiddish. " Yes, yes, yes, well, what is the matter ; if others come, why should not I ? I am a Jew, and peddled—here—there—with linen and handkerchiefs, and I lived in Mähren."

Asked about his experiences on the other side, he says :—

" What do you want of me ? I can only tell you that one does not die. I died in '81. At first it was a fog, in which you do not know whether you are going left or right. I did not know where I was. And gradually I became lighter and lighter, and became conscious that I was somewhere. I was no more at home, could not see my sister nor my daughter nor wife—I saw neither the one nor the other. Yet sometimes I thought I was home ; I wanted to make myself visible to say, " Here I am." No one saw me, but I became conscious of the fact that I was not dead. I knew it (the body), was a shadow. I saw them carry me out of the house, I saw it all."

To the query whether Jews and Christians live together on the other side he answered :—

" Why not ? Everything is according to taste." We live in a world where the rule is " Birds of a feather flock together !" There are grades ; one sits high, one sits low ; some talk of this, some of that, according to tastes and desires. We meet the Christians who have the same tastes as we have—they

have also occasionally swindled with pleasure on earth—just like the Jews. In any case, in money matters, the Jew is more 'cute than the Gentile. We had the money, and the Gentiles came and borrowed it. And why do they hate the Jew? It is not his fault that he is clever. We grovel as though we were the humble; but why are we called the Chosen People? There must be some reason why we were chosen! The Gentile makes the inventions, and we profit from them. Well, who is the cleverer—he who invents, or he who makes money?"

"But here we gather experiences. I have thought a great deal, and have found there is only one God, you can turn and twist it as you like, there is only one God."

A Swiss gentleman who was present, and had travelled much in Germany on commercial matters, followed every word of this racy talk in its curious dialect, and explained that it was most interesting, and the finest characterisation imaginable of the pedlar Jew who is to be met with in Germany. He had had personal experience of just such people in business, and it was "to the life."

A PEASANT COMMUNICATOR.

4. The fourth communicator is also a frequent visitor to Melzer circles. "*Mother Adam*" speaks in a pure Austrian mountain dialect, very difficult to follow except to those who know it. She tells us something about her work of healing by herbal remedies. She is very proud of her son Niederhofer, who was professor at an Institute of Benedictines. Asked to tell us something about her work of healing, she gives us a prescription for removal of gallstones. Also a prescription for an abscess and an eye-lotion.

The communication was interlarded with the most racy, rather vulgar talk of an old village wife, who from experience and years took liberties with everyone she met. Suddenly in the middle of such talk she would fix her eye upon a sitter, and diagnose correctly some trouble not apparent to anyone—and immediately she became serious and concentrated and earnest, and gave what seemed to be useful advice. Unfortunately many of the remedies were composed of herbs not known in England.

The sitting finished with a short re-appearance of Lissipan, who performed (with the medium's arms) a dance of sacrifice, and repeated a few words in Hindustani. She says she is very tired, and releases the medium from "control."

W. T. STEAD : CHIEF OF THE OLD BRIGADE.

BY EDITH K. HARPER.

“ The True Mission of Spiritualism is to make men spiritual.”—W. T. Stead.

Spiritualism's long Roll of Honour contains no name more admirable than that of W. T. Stead—a pioneer, if ever there were one. At the height of his public career, his international fame as the Prince of Journalists, he boldly announced his conviction of the essential truth of Spiritualism. I use the plain term “ Spiritualism ” because he used it. He was never ashamed to do so, never beat about the bush. But he did *not* substitute Spiritualism for Christianity, for he held it as part and parcel of Christianity. His religion, his Universal Church, was an ideal “ Great as the Love of God, wide as the needs of Man,” and included that inborn longing of the human soul to realise that physical death cannot divide those who love. Or, as Penn the Quaker said, “ Those who love beyond the grave cannot be separated by it.”

So Mr. Stead's first public confession of faith took the form of an address given at the invitation of the London Spiritualist Alliance, at their old rooms, Duke Street, Adelphi. It was on the 14th of March, 1893, and the occasion was specially memorable, because he not only made his first speech on Spiritualism—including an account of his own personal experiments in automatic-writing, so-called, but because he then made known his intention of founding, some day, “ Julia's Bureau ” of Inter-communication. A full report of Mr. Stead's speech, and of other speeches of various members of that crowded and enthusiastic audience are, I believe, still preserved in the archives of “ Light.”

When I wrote “ Stead, the Man,” in 1913, Mr. E. W. Wallis, then editor of “ Light,” with his usual courtesy and kindness, allowed me to make full use of that material, so, as I there quoted Mr. Stead's speech almost in full, I need not repeat more here, excepting to emphasise his then declared intention of founding “ Julia's Bureau.” His words were these :—

“ I ask you to consider it. Can anything be done? “ Can some centre be established, whether it be a College of mediums, or a Bureau of Communication, or whatever you like to call it, by which any person who has lost a friend, and who wishes to receive communications from that friend, may be able to send and receive a message as to the well-being or ill-being as the case may be, and as to the whereabouts of that friend on the other side? Julia says that it can be done, and ought to be done, and she wants me to try and get it done. . . .”

"I speak as a tyro, but I intend to put this thing through. I do not intend to dawdle round it."

That was nearly thirty-four years ago. Certainly "dawdling" was the last thing of which Mr. Stead could be accused, but "we are in the lap of the gods," and it was some sixteen years later before Julia's desire was realised.

* * * * *

On the evening of April 24th, 1909, a small group of enthusiasts dined together at the First Avenue Hotel, High Holborn, by the invitation of W. T. Stead, foremost among pioneers in any field where courage and self-sacrifice were and are their own (and often their only) reward.

That evening was a gala event; the "Coronat Opus" of his many long years of psychical investigation. It was the inauguration of that gallant and quixotic enterprise, known to fame as "Julia's Bureau."

We were thirteen at table. The guests included several well-known sensitives, and there were also representatives of inter-related fields of thought, including the veteran Theosophist, Mr. A. P. Sinnett, and our Hon. Treasurer, Mr. E. R. Serocold Skeels. My mother and I were also among the number. Nearly eighteen years ago!—but the memory of that happy group of kindred souls is ever vivid in my mind, as also is the séance which followed it at Mowbray House, formerly the office of the "Review of Reviews," to which we all repaired later in the evening, for the benediction of the Invisible.

Sixteen years earlier Mr. Stead had thrown a bombshell, as it were, into the journalistic world by the publication of "Borderland," a quarterly review dedicated to every form of psychical investigation, and, as he phrased it, to "seeking the scientific verification of the life and immortality which were brought to light nineteen hundred years ago."

One of the chief features of that unique Quarterly was the first appearance of "Letters from Julia," those much-discussed communications in "Automatic Writing" given to Mr. Stead through his own hand, and of which the reception had turned him from a sceptic (in such matters) into a firm believer. Julia's first acquaintance with Mr. Stead is well known, but for the benefit of the imperfectly informed, let me first recall that Miss Julia A. Ames, of Boston, was an American woman journalist, who wrote much on Temperance and Social Reform, and was a close friend of Lady Henry Somerset and Miss Frances Willard. Miss Lilian Whiting has testified elsewhere to Julia Ames' noble, enlightened personality and character*. She had some correspondence with W. T. Stead, but otherwise their acquaintance was of the slightest; she only saw him twice; she was not a Spiritualist, and

* See "Stead; the Man," by Edith K. Harper. Chapter IV. "Who is Julia."

they had never discussed the subject. But, it was she who was destined to alter his whole outlook by giving him *proofs of human survival*, that led ultimately to his throwing down the gauntlet in the face of a materialistic world, and risking all that might come of it.

He said once, when asked to state what was the most important moment in his life: "The most important moment in my life was when Julia first wrote with my hand!" and in reply to a kindly warning by an eminent Statesman, hinting at probable loss of prestige, and the like, Mr. Stead retorted: "That is nothing! I have my son Willie's messages telling me he is alive and well in the Beyond."

But even "Borderland" was not the *first* milestone in Mr. Stead's Psychic Quest. Two years earlier, in 1891, he had compiled and issued as a special Christmas number of the "Review of Reviews," a collection of *Real Ghost Stories*, as a practical attempt to "rationalize the consideration of the science of ghosts." It was in this connection that he uttered an imperative warning that such studies were not for everyone, certainly not for the very nervous or easily excitable, and that "as the latent possibilities of our complex personality are so imperfectly understood, all experimenting in Hypnotism, Spiritualism, etc., excepting in the most careful and reverent spirit by the most level-headed persons, had much better be avoided." And in deference to his Roman Catholic friends, he included a special caution to "those who expose themselves to the *horrible consequences of Possession*."

Mr. Stead sometimes said he was born without the "bump of veneration," but this was only half true, for his Puritan ancestry and deeply religious training and outlook were with him in even his most adventurous voyages.

In 1897 he published the "Letters from Julia" in volume form, entitled "After Death," remarking in his Preface: "No one who knows anything of the prejudice that exists on the subject will deny that I have no personal interest to serve in taking up the exceedingly unpopular and much ridiculed position of a believer in the reality of such communications."

After that, the Editorial Offices of the "Review of Reviews," both in Norfolk Street and later in Kingsway, was, not unnaturally, besieged by a constant stream of *soi-disant* mediums, real or imaginary, good, bad, or indifferent. Anyone claiming the gift was sure of a hearing, and equally sure of financial assistance if needed. The "Knight Errant of Womanhood" became the Medium's Friend.

I think it was the late Lord Milner who once affectionately characterised W. T. Stead, his former Editorial Chief, as a fine combination of "Don Quixote, Phineas T. Barnum, and the Apostle Paul." Never was this threefold aspect seen in more attractive effect than when psychic matters were in question.

Between the appearance of "Real Ghost Stories," in 1891 (and "More Ghost Stories" the following year), and the establishment of "Julia's Bureau" in 1909, much water flowed under the Thames bridges. "Borderland" had run a meteoric course for three or four years, then ceased to exist. In December, 1907, Mr. Stead received a definite "signpost," which meant for him that he was to give everything else second place to the work of reiterating his own personal testimony that *There is no Death*. This signpost came through the death of his eldest son, and it has all been told and retold. His own words, spoken by him at a public meeting, were these:—

"I had always said I would never make my *final* pronouncement upon Spiritualism until someone near and dear in my own family passed into the great beyond, then I should know whether Spiritualism stood the test of a great bereavement, bringing life and immortality to light. And I am here to-night to tell you that the reality of my son's continued existence, and of his tender care for me, have annulled the bitterness of death."

So the Bureau was launched. Its whole cost was borne by Mr. Stead. It was he who paid the mediums, and the clerical staff, and the rent, as well as the thousand-and-one incidental expenses incurred in such an undertaking. As the correspondence was world-wide, postal expenses alone were enormous. A library of Psychical literature called "The Borderland Library," was run in connection with the Bureau, but it was not an integral part. The annual subscription to the library was one guinea. This, however, did not involve the use of "Julia's Bureau." The latter was entirely gratis, and it did not include the Library.

How Julia dowered Mr. Stead with a thousand pounds for her Bureau is another story, also well known.

For three years, from 1909 until 1912, the work went on unceasingly. At the end of the first twelve months, when we surveyed results, Mr. Stead felt his faith had been amply justified, and when I placed before him some of the sheaves of letters in which grateful hearts had allowed themselves to overflow, he exclaimed: "Whatever happens, nothing can take this golden year from our lives! But we must go ahead!"

"Whatever happens!" . . . That was soon to happen which would stop the earthly expression of all his self-sacrificing zeal, and leave his loyal helpers leaderless. In March, 1909, he received an invitation to speak at New York on Men and Religion's Forward Movements, and he half reluctantly accepted, because, as he said: "It will give me an opportunity to speak of Julia's Bureau in her own land."

It seemed to him another call, and he meant to extend his visit in the States, in order to give a series of lectures on this, the subject nearest his heart. A few months before, in 1908—at a sitting of Julia's Circle—old "Grey Feather" called out in a

voice of thunder: "Chief Steady, you crossee Big Pond *one time more* before you shuttee eye."

"One time more!" A curious prophecy, yet fulfilled to the letter, alas! All the world knows that! The "Titanic" struck an iceberg late on the night of April 14th, and sank in mid-ocean in the early hours of Monday, April 15th, 1909. Upwards of 1,600 persons sank with her, among them being W. T. Stead.

May the Lord bless and keep him.

THE FAMILY CIRCLE.

PERSONAL EXPERIENCES IN TRANCE PHENOMENA.

By W. COTESWORTH BOND (Member of College Executive Council).

Mr. W. Cotesworth Bond, the author of the paper here following read this paper at a meeting of members, on September 29th, 1926, to a large gathering. An interesting discussion followed.

Family circles which are governed by the rules laid down in the lecture, especially by that which prescribes normality, cool judgment, and desire for knowledge, and are also fortunate enough to possess a strong medium among their members, are certainly more educative than public séances. But until the Colleges, Churches, and laboratories fully recognise the metapsychic facts and right methods of handling them, family circles are likely to fall into even graver errors than those of which Mr. Bond speaks. When successful, they are as a rule strongly coloured by family opinions, by personal desires, and dogmatic enthusiasms. Uncritical and inexperienced sitters are apt to take all messages at face-value, and (as I have often seen) are liable to be very gravely misled.—*Editor.*

It is more than probable that our experiences, and deductions from our sittings, have been exceeded by some of those here, and could be better told by them. To such I can only apologise and ask them to be patient with me. What I am about to say, I say in all humility, and in the hope that our experiences may encourage some, at any rate, who are here to-night and have so far been content with reading and public séances, to realise that they all have latent powers awaiting development in this, the greatest of all subjects, and that the best way to help themselves and others is by working and developing their own powers rather than relying on the gifts of others. Anyone who has sat in public and private circles will, I am sure, confirm my experience, that the teaching value of the latter far transcends that of the former. I believe that every family sitting together patiently, humbly, and with a sincere desire for spiritual help can not only get that help, but can develop into a useful circle, and can obtain results not only entrancingly interesting, but helpful to themselves and their fellows.

I was brought up in business which I carried on not unsuccessfully for 25 years. I mention this, as I think it is important from the point of view of credulousness. There is no training I think which could better fit one to weigh facts and occurrences than that of such a business as I was in.

I stand here before you a confessed spiritualist. I do not propose to try to convince anyone, or to give evidence of survival. My family and I have satisfied ourselves of the truth of Spiritualism and all that it means. My only object is to speak to you of our experiences as a family circle; to tell you of some of our pitfalls, our failures, how we got over them, how we had our choice as to

what work to do, how we made that choice, and what progress we have made on the line which we decided to adopt with a view to being taught; and so ultimately to be able to teach others less fortunate than ourselves.

In 1913, we lost a beloved child, after a long struggle against an incurable disease. Up to that time I fear I had been very material, having suffered in childhood from an overdose of very intolerant religion. My wife was better off, and came under the influence of writers such as Porter Mills, Stein, etc., and then read one or two of the more easily understood books on Spiritualism. My life was much changed by our loss; I gave up business, which had lost its interest for me.

Then came the war, with work for all, which fully occupied one's mind and time. In 1919 however, when I returned from 2½ years sojourn in France. I found that my wife and a cousin were hard at work with Planchette, getting screeds of writing, most of it without value, though with occasional sentences which could not but impress me. I wouldn't join in, as I considered it a waste of time, and perhaps was a little ashamed of sitting down seriously with my hand on a board, feeling as I did, that it was bunkum. I had up to then read nothing on the subject. This went on till the late autumn of '19, when my wife persuaded me to read some book which I could understand, giving results which came evidently from seriously minded people, but for which I could not account. My wife's cousin seemed to be a medium; without her we could get no results, but though we got a great deal of writing when the cousin was present it contained nothing instructive.

My wife and I then sat together with letters and a glass, and we soon began to get all sorts of wonderful messages from relations, and people with high-sounding names. At that time we went to a very powerful voice medium, and the same people as we had at home came, speaking through the trumpet. We got the most wonderful evidence in the three or four sittings we had with this medium, evidence which should have been sufficient for anyone, so strong that it came near to unbalancing us, and unquestionably for a season we became less critical, and being inexperienced, we laid ourselves open to being misled, and to the encouragement of outside and (for us as beginners) undesirable influences. During this period my wife and I worked mostly alone, and then came our critical time. In a word, we became obsessed. We worked for perhaps three or four hours a day, and the rest of the day we were either reading or speaking or thinking about Spiritualism. During that period we gave up everything else; when our family came home they were brought in, and if people came to stay (we only had intimate friends at that time) they, too, were brought in. We recorded all messages that we received, books of them. We were to be the specially chosen ones; we were to receive special powers and do extraordinary

things. How much that we received came from our guides and helpful spirits and how much was in the nature of a practical joke I don't know, and never shall know. We were told afterwards that much of the work we did was good; but it was so mixed up with valueless and misleading matter that I have never tried to sift it.

This went on for some 9 or 12 months, and then our youngest son, aged 15, began to develop signs of strong mediumship. Although not a good writer, when he controlled the planchette it would write legibly faster than the greatest expert in ordinary handwriting, and the matter was very different from what my wife and I had been getting. He became clairvoyant, and would describe accurately many people whom he had never seen in life. At this time we were nearly at breaking point. Our common sense had come to our aid, but our disappointment at our obvious failure and at the misleading statements we had previously received was such that we were in imminent danger of giving it all up. We felt ashamed and distressed, and were sure that we had wasted our time. It was our son's development, and Mrs. Leonard—whom we had just commenced to visit—that saved us.

Looking back now, we had at this time what I may call a crisis. We had all been vaguely uneasy for some time, troubled by dreams and sleeping poorly, and although one could not define the symptoms, the general atmosphere was tense and very unsatisfactory. Then we were told by our guides that they were on the eve of a big struggle with the interfering and earthbound spirits who were trying to get complete control of us, but that our guides would win if we helped, and followed their instructions implicitly.

These instructions concerned our thoughts, our prayers and our actions, which must be normal and healthy, with plenty of exercise for the next few days. Then one night we had a few young people dancing, when suddenly our son Bill came to me and said, " This is awful; the room is full of the most horrible forms trying to get at me; I can't stand it. Let us go upstairs." Now Bill has not a specially imaginative mind, but he told me that he could not describe the forms; they were horrible, half human and half animal; short creeping leering long armed hairy disgusting forms. He said he felt that if something hadn't been done he would go mad. This he told me immediately after the occurrence; subsequently he absolutely declined to talk about it, and he only wanted to forget it.

We—myself, my wife, another son and Bill—went up to my wife's boudoir, where we always worked, sat in a circle, at first in the dark, and then with a light, and after a little Bill said " That's better; I now see only friends and good spirits." He described half a dozen very closely. " They have a message." We got the planchette and were told " all was well "; that the struggle was ended, and that we could now go ahead without fear

of outside interference, and further that Bill, after a few days rest, should begin trance work. Thus ended our troubles; we had had a narrow escape. We had begun without assistance from any experienced people; we had suffered in many ways, and we had risked losing all faith, but now all was well, we had probably had the best possible schooling, and I think that the reason why we came through our troubles so well was that we were always serious and devout, that we sought no personal gain, and that we never tried to get material information. The knowledge we tried to gain was spiritual knowledge.

And here I should like to say that never once since the very commencement, even during the period I have just referred to have we had one word to which any possible exception could be taken on the grounds of morality or Christianity.

Well, after a few days we sat with our son Bill. We had a light, so could see him. He lay back in an arm chair, closed his eyes, and after about five minutes, without any contortions, he began first to mutter and then to speak in a different voice from his own. It was his special control, a godmother. We got very little the first time; he was only in trance about ten minutes, but we were told to persevere, and very soon we should get instructions as to how best to proceed. After that we sat fairly often, two or three times a week, according to weather and the medium's condition, which was closely watched. Each day he got stronger. He went off more easily, and came to more easily. There was no seeming effort; no facial contortions; just a relaxing as though he were going to sleep. The room had to be warm, and—at first, at any rate—free from outside disturbances. At first we were told to turn out the light until he was well under control, when we turned it on again. An ordinary electric light, shaded, was used. We turned it out again when he was coming to. About this latter we never had any trouble. We were very nervous at first, being inexperienced, and fearing that he would not come to, but were assured by his guide that there was no danger, and when she told us she was going to stop, he would become normal in from one to three minutes. We guarded against noises and sudden lights, and we did not sit in bad—especially damp—weather, nor if the medium was tired, or not quite up to the mark. We always sat in the same room in the winter, and were careful that it should be fairly warm.

At first we always began by planchette, and only allowed Bill to go into trance after we had been told to do so by the guide. Later on we did not bother about the planchette except when we were instructed to use it in order to get drawings.

We began by getting evidences from various spirits, relations or friends. Names, except those of relations, were difficult, and we used to get these in a very roundabout way.

Bear in mind that at this time our son Bill was only 15. He was

a healthy, strong, affectionate, open-hearted boy, quite without self-consciousness, intelligent, and of an enquiring mind. He had never given us a moment's anxiety, either morally or intellectually. He had, and still has, a great capacity for friendship, and wherever he went he made friends, and still makes them. I only mention this to show that he was quite a normal boy.

When he has come out of his trance he has never remembered anything of what his control has told us through him. From the very first he used expressions and language that he would never approach in the normal state, and would talk to us about subjects that he could not possibly have learnt, showing a wisdom and knowledge altogether beyond his years.

After a few weeks we made some hopeful experiments with photography, and began to try for the direct voice and materialisation, but we were soon told that we must now make our choice, that for the present, at any rate, we must stick to one thing. Bill could be developed on any one line, but it must be one line only. (This agrees closely with some scientific impressions that all mediumship is essentially the same; specialisms resulting from circumstances and not from specific "faculties" proper to individual mediums.—*Editor*.) Later on, it might be possible, as he was so strong a medium, and had begun so young, for him to enlarge his scope, but not at present. We were given details of how the different phenomena were produced, and the order of their importance in the opinion of our guides (for by now Bill's control had been joined by various others who formed a band of teachers); how different forces were used to produce the different phenomena; we even had pictures drawn showing how the forces were directed. We were told that we could make our choice.

But we were also told (some of this came later) that our guides did not want to use through us the coarser forms of ectoplasm necessary for materialisations, and physical phenomena which would bring us into touch with forces of a lower grade, but that they wished to bring down a higher condition and form of life into our mental state.

The order in which manifestations were classed was:—(1) Rapping; movement of objects. (2) Automatic writing; planchette. (3) Clairvoyance. (4) Direct Voice. (5) Materialisation. (6) Trance messages in the highest form, i.e., teaching. Healing was not referred to, presumably because we were not to think about this at present.

Our Circle could not yet become adept in more than one of these. The ideal would have been Materialisation, Voice, and Teaching, but we could not have all these, as each one would by itself take all the power we had. Now that we believed in communication we were anxious to become helpers, and we were told there could be

no better way for us to help than by first learning all we could that the spirits had to teach us, and then by imparting this knowledge. So after talking it over we decided on Trance teaching, as we felt that this method would be more useful from a general point of view, and from the standpoint of our Circle than any of the other phenomena such as Voice and Materialisations. Without referring to those who profess to look into Spiritualism, but only do so in order to endeavour to prove that it is a fraud or an attribute of the devil, and whom no proof can satisfy at present, every one who enquires into this subject with an open mind is anxious to hear the voice and see a materialisation, but no constant and sympathetic enquirer would wish to work on the physical lines for long, and as we were told to remain a private Circle we were content, indeed glad, to have the opportunity of learning the wonderful teachings which, we felt assured, those who had passed on could give us.

Here I should like to say that whilst we were told to keep all this teaching strictly to ourselves for the time being, the day would come when we should be called upon to publish it, and I hope that we may soon be able to gather up the threads, and weave them into a book which should be of sufficient interest to justify publication.

Then began a course of teaching by various spirits on different subjects. The course embraces everything from the infinitely small to the infinity of the universe. It comprises *life* and *evolution* here and on other planets, descriptions of life and progress on the other side, forces material and spiritual, and dimensions (second, third, fourth, fifth and so on) which involve abstruse mathematics. (One of our guides has described it as a Cosmic map.) Needless to say it is not nearly completed; it never will be; it cannot be, for it is infinitely comprehensive if I may use such an expression. It is exhilarating and depressing. Exhilarating, because one learns subjects so fascinating, the explanations are so illuminating and so well put, that many things can be understood which one had thought oneself incapable of understanding; depressing, because one realises how minute even this whole solar system is compared with the great structure of the universe. One cannot help being almost overwhelmed by wonderment at the whole scheme—so infinitely vast, so complicated and yet so logically consistent with natural laws. There is so much to learn, so many entrancingly interesting developments and subjects to follow up, that one's mind is liable to be overwhelmed by the impossibility of grappling with such a mass of facts.

We were instructed to make no change in our method of life, to go about our daily tasks as usual, only reserving a certain time each day for what I call the spiritual work; difficult counsel to follow, but very wise.

We thus commenced a course which lasted almost without a break for two and a half years. During the winter we sat in a

room in our house ; during the summer we used the upper room of a summer house in the garden with windows on all sides, as peaceful and beautiful a spot as one could wish. We did our best work in the summer and dry weather, and could in these conditions work for 2 to 2½ hours in the full daylight, sometimes with the sun streaming on the medium's face—this by instructions. The medium would sit thus in trance during the whole time, pouring out (faster than I could write) the most wonderful teaching, often quite beyond us until we had had further explanation ; never hesitating, using language much above his normal knowledge, but so clear in detail that we could nearly always understand it on going over it again. After each sitting we would go over the writing with the medium and discuss it. He remembered nothing of what had come through him in trance. Often he would disagree with what we had been told, and insist that we should have explanations at the next sitting, asking us to put his arguments forward. This was done, with the result that sometimes there would be some modification of the previous messages, and at others the communicators would stick to their guns and prove him wrong. If proof is needed that the messages were not influenced by nor emanated from the medium, this fact is reasonably convincing.

The results we obtained through Mrs. Leonard at this time are of additional interest. Mrs. Leonard knew nothing about us except that a Mrs. Bond had been introduced to her by the L.S.A. ; nevertheless, Fedra would call us all by our Christian names, and would start by saying "Your guides are all here," and then give a string of names, all quite accurate, of those who came to our own circle. Not only that, but she would often amplify and explain points which had caused us difficulty, sometimes taking up a question at the point where we had stopped a few days previously. Fedra would also tell us she had been to see us, and describe our places of sitting.

Now as to our sittings and methods ; our Circle is never more than five, but generally three, including the medium. In the winter we sit as far as possible in a circle round the fire, which we shade from the medium if it is too bright ; in the summer we sit in an actual circle, positive and negative alternately.

When it is dark we use a standard electric light between me and the medium, but behind his back. Room must be warm. No holding hands except for a minute or so if we have not sat together for some time. No music nor singing. In fact, everything as quiet as possible. I carry on any special conversation when necessary, and write down verbatim all that comes from the medium.

When we ask questions we write them down before beginning the sitting ; if possible we ask them at the beginning, as sometimes we have to wait for an answer, which we usually get at the end of the sitting. The medium frequently gives questions beforehand to

be asked. We never seek information on material matters, i.e., those in which we might profit materially, nor do we ask for prophetic information. Health we enquire about at times, and we get unsolicited advice on this and many matters, but it has always been our aim to seek spiritual teaching and guidance rather than material, and further we prefer our guides to choose the subjects for us. We find that they have to "get up" a subject and frequently they bring a spirit who has made a special study of some particular matter so that he can lecture to us. I say "he" because we have never had a case in which a female spirit, except those of our own guides and controls, has come. They have all been male. These spirits have generally been those who were especially interested in their particular subject whilst on earth, and have carried on their work after passing. Some have passed quite recently; others many centuries ago. They cannot always come at call, and this brings me to a difficulty, which is a lack of continuity in some of our work, or I might say, a lack of finish in any particular subject. For instance, we are working on a special subject requiring the knowledge of a spirit who has made a special study of it. We have to break off, say owing to absence of one of the circle; then we may get some very bad weather; then I have to keep engagements connected with my county work, or various other matters may interfere; with the result that perhaps it may be weeks before we are able to sit together, tuned up to receive more on the special subject, and even then some very important question may have arisen either with us or our communicators, which they may want to deal with first; then come more breaks, with the result that the previous subject is in danger of being shelved indefinitely. The only way to prevent this occurring (as far as I can see) would be to shut oneself off from the world, but we are told definitely not to do this, and there are obvious common-sense reasons why we should not do so. We must mix with our fellows, continue our earthly tasks, otherwise we shall be quite unfit to carry on the work which we are here to perform.

We here are material, and to endeavour to become only spiritual, or less material and more spiritual, whilst here, is not in the scheme of things and would spell failure on this sphere. We have had a great deal of teaching on these lines, and I am convinced that this view is right.

But to resume: When the medium has once gone into trance he remains so until the end of the sitting; his trance is deep, and except that occasionally he has remembered something happening just as he is coming to, he seems to have no cognisance at all of what has gone on during the sitting, but whilst in trance he will refer to noises going on outside, such as people walking, birds singing, etc. We are warned against sudden noises or lights. If well he does not seem unduly tired after a sitting, but he is certainly more tired in damp weather than in dry.

He begins to speak in a whisper, but gradually his voice gets stronger, until it is of normal strength, but he always speaks in a slightly different accent from his normal one, and uses words and expressions which he never employs in his waking state, but the most noticeable thing is that he talks as though he were interpreting, very precise, a little slow, with occasional pauses as if for consultation; it reminds one of a foreigner who speaks very good English interpreting for someone else.

As to the rest of the Circle, one very often goes to sleep, even to the extent of snoring, which causes considerable amusement on the part of the guides. But they always tell us that this is, if anything, an advantage, as they can draw more power from this sitter when asleep. I naturally have to be very alert, and I have found the sittings at times a considerable strain; certain it is that on the whole these sittings take it out of me more than from anyone else, including the medium. We are able to get up and walk about the room, and even to leave the room without breaking the trance condition of the medium, as long as we give notice of our intentions. The medium is never touched unless he suggests it; he keeps his eyes tightly closed.

We carried on these sittings till the late autumn of 1922, we then went abroad, my wife, our son Bill, and myself. We were away for six months, principally in Italy, Egypt and the Sudan, going up the White Nile to within about 400 miles of the Equator. During this time we continued our sittings at irregular intervals, in hotels, on boats, and even when we camped on the banks of the White Nile. We never had any difficulty in getting results; in fact, never once has our son failed to go into trance when he has tried. Sometimes we have been told that conditions are unfavourable and that we mustn't work, and he has come to quickly, but he has never actually failed. We had during our travels very interesting talks from the other side, principally about temples and buildings as they were, when in use, though we still carried on our ordinary work. On our return in the late spring of 1923, we had a break. In that autumn our son went to Cambridge, and after that we could only work during his vacation, and not always then, but our Circle was very strong, and we continued to get most wonderful results. We began to go over some of our old work, especially that which concerned the different forces and dimensions. This we have not yet completed. Then about a year ago we were told that it was the wish of our guides that our son Bill should cease to work for the present. He was developing in other ways, and they wished him to rest from the work of mediumship. That his psychic power would increase, but that they did not want it to be used. That for the time being, my wife and I, or I alone were to work and develop our powers. We have carried out our guides' instructions with most encouraging results. Latterly I have had to work alone, checking the work with Feda, and I can only say that these

checkings confirm me in the opinion that I am making good progress. I should like here to sum up shortly some of the difficulties and other points connected with the family Circle as I see them.

1. The necessity for making no change in the circle. We have not only our own circle, but there is an equivalent spiritual circle, and this must be attuned to ours. That is, that whereas we are plus material they are plus spiritual forces. It takes some considerable time to arrange these forces so that they are perfectly attuned, and any change in our circle necessitates a corresponding change in the spiritual circle, and a consequent break in the work. As we have it, our circle has a medium and sitters; the spiritual circle also has a medium and sitters, and we are told that the spiritual medium often goes into the equivalent of our medium's trance in order to establish the perfect contact. We have found that where for certain reasons we have brought an outside person into our Circle, the work we do is quite changed, and our own everyday work ceases. There must be a blending of auræ; each sitter and guide has its own aura; ours and theirs have each to be blended, and an addition to or subtraction from the Circle necessitates reblending. I should have liked to have given drawings and descriptions that we have had given us of Circles at work, but I fear that they are too complicated, and would take too long. Later on I hope to be able to publish them.

Here I may say that, in my opinion, one of the greatest advantages of a home circle is for the sitters to be related, as their forces are then much better attuned than could possibly be the case in circles made up of people who are not related, and who probably have very widely different forces, the latter needing much more adjustment before good work can be obtained.

2. *Regular Work*.—This, especially in the country, is a considerable difficulty, if one also leads a normal life. There are visitors to consider, and especially where the medium is young, other engagements, his work and pleasure. It requires much thought and manœuvring to arrange the work, especially as a sitting is of no value unless all the members of the circle are willing, fresh, and serious at the time of the séance. Don't sit when you have had a busy material day or are tired. All in a circle, but especially the medium, must have a short time of quiet and peace before and after sitting.

3. Take each sitting in your stride; don't anticipate, get excited or nervous; be calm and patient and keep your mind as blank as possible.

4. Be moderate in all things; don't sit soon after a meal, and don't take alcohol before sitting.

5. Stick to one class of phenomena; your guides should tell you what you are most suited for; don't let ambition or any other factor switch you away.

6. Once you are satisfied, have faith. Don't eternally worry your friends for new proofs. They are very patient, but even they can get tired, and do get tired, of everlasting proofs which are continually being questioned and disbelieved. Get your proofs once and for all, and then go ahead with reasonable checkings. Remember that material phenomena are of a lower order than spiritual or mental phenomena, and need spirits from a lower sphere. The more you work the closer your guides approach, and the more they control you; consequently, aim at work which requires the higher spirits.

7. Take no notice of high-sounding or celebrated names. It is what the spirits teach, not what they were on earth, that matters. If I may say so without offence, "don't be snobs." Remember that a man celebrated on earth may be a very lowly spirit!

8. Don't be in a hurry. Mrs. Leonard sat for three years before getting any results. Mrs. Deane for almost as long. Be patient. You are always gaining power. (It was seven years before I saw our little girl materialised—she spoke to us at the same time. We had had her voice before, but had not seen her.)

9. Avoid egotism. This is one of the greatest dangers we have to face. It applies both to mediums and other members of circles. Combat any feeling which may sometimes appear to be fostered by one's guides, especially in the early stages owing to their anxiety to induce their circle to interest themselves especially in the work, to their not realising the effect of the communications on the mentality of the Circle; and sometimes, again (more common in the early stages), due to tainted messages. I say combat any feeling that you and your circle are especially chosen above all others, that your work must not be questioned and that anyone disagreeing must either be brought forcibly and violently into line or passed by as not worth attention. Humility should be practised above all things, and whilst being grateful for being used as an instrument for the furtherance of the Great Truth, one should always remember that we are only poor humble instruments trying to do our infinitesimally small share in the world's work, seeking no reward, thinking only of our duty and of the ultimate redemption of mankind.

Avoid, too, *obsession*, another grave danger, much greater in the home circle than with any other. Obsession in anything defeats its own end, but with this work it leads to dangers to health of mind and body, which I am firmly convinced has been one of the principal reasons for delaying the advance towards a complete knowledge of life here and hereafter. Obsession and egotism are our two principal foes, and they should be severely guarded against, especially by those who are fortunate enough to have their own circle; otherwise they cannot do useful work for very long. Normality and humility should be our motto.

Without these the best circle and the most disinterested members of it must ultimately (and probably sooner rather than later) fail, lose touch, and eventually give up. I will quote from one of our principal guides. He says, "Those who accept the spiritual world as a living reality will be able to receive help, guidance and protection from it. Stick to the rails. Those who do this and resist the temptation to experiment along the dangerous side lines which perhaps only travel a little distance along the by-way of egotism, ignorance and selfishness, which always end in a *cul-de-sac* from which one has painfully to retrace one's steps back to the main road of simple truth—those I say who observe this rule will receive the most help and make the most progress."

Before I conclude I should like to give you a few extracts from messages which we have been receiving during the last few months through Mrs. Leonard and in our own circle. They commenced in the beginning of 1924 and deal with a subject about which much has been written of late, viz., the approaching catastrophes, wars, etc. They are extracts from many pages of messages; and those which I have chosen deal more with the spiritual than the physical aspect. In all fairness I must say that our first messages on this subject were much more alarming; they referred to earthquakes, tidal waves, etc.; whereas the later ones from which I have taken the extracts deal almost exclusively with the spiritual aspect. In the extract the words "you" and "yours" are used a good deal. I take it that this refers to all spiritualists, and not to our circle only. At the time of our first message on this subject we had none of us heard of any approaching crisis or that any messages of the same nature had been received. These messages are the only prophetic ones we have had.

"When the guides first came to you they hinted that you were going to work for some specific purpose. They told you that later on there would be great need of your power and knowledge."

"H. says that the time is coming near now, and that they are preparing you for most important work.—H. says, We are getting together all on earth who can help."

"H. says that other guides are now drawing near because this is the most important time in the world's history that is now coming. It will be a spiritual revelation, but it is sure to be attended by physical disturbances. Those, however, who are mentally ready will not be disturbed. Mind can overcome matter when there is a great force of spiritual power at the back of it. The mind fails you when you try to limit it to your own force, but when you try to carry out God's mind you have the force of His mind and power at the back of you. There may be earthquakes and various disturbances, but there are always disturbances of some kind at various intervals, and it won't be much worse than has often occurred before, but there will be spiritual manifestations which will bring the seriousness of the physical conditions more home to people. Even that great and terrible war was

accepted as a thing which was bound to happen, but if it had been accompanied by the phenomena which will attend these coming events it would have created a much deeper impression on humanity. Such a gigantic and terrible calamity as that war should have changed everyone, but it has not done so, consequently the spiritual manifestations which are coming soon will complete the work which the war did not accomplish."

"We have impressed you that we have been developing and preparing you all for some deep and great purpose. It is coming, and the work will be a great one, worth working, waiting, and praying for. The ashes of lethargic thought will be stirred and rekindled into the fire of enthusiasm and Divine Love, and thus manifest, as I once indicated to you, the importance of realising the Fatherhood of God through the Brotherhood of Man."

"Guides are giving this news through in many places, but though they won't exaggerate, the minds through which the news filters may exaggerate, so they have to be very careful. If this news comes to a medium who is prone to fears and doubts, it will come as a catastrophe."

"It will be necessary for higher teachers and operators in the spirit worlds to produce definite demonstrations of a spiritual kind, such as were produced in the old days, 2,000 or more years ago. There will be various quarters in which we shall be able to develop those conditions, but there are surprisingly few who will be able to give such manifestations as will compel the recognition of the powers and forces of the spiritual world—that is, a spiritual world apart, above and beyond anything which is commonly known on the material plane."

In a further extract, after referring to disasters and wars which have been prophesied, S. says, "This is not a war. It is a projection of spiritual forces and the spiritual world on to the physical, and those who associate themselves with us in this manifestation of Divine Love and Power, will be protected by love and helped by power."

"This is an important time just now for you and the whole world, more important by far than any other time in history." After issuing a further warning against distortion, the Guide goes on to say, "The thoughts of great disasters are destructive and not constructive. This is a great mistake. Though we know disasters may always occur, we don't hold them in our minds."

"Our aim is to make people constructive in a spiritual sense, not destructive in any sense. Electric and magnetic conditions in the earth are contained in the ether which separates one atom from another, but this ether which links them all together contains powers of all kinds, of which you have little idea yet, and which later on will be harnessed and used to produce the manifestations which it will be necessary for us to make. We don't like to give you a time; on our plane we don't judge it; we only have one time, and that is the right one."

After referring to previous civilisations, the guide says, "All these civilisations crumbled because they were not based on spiritual truth. That is the reason why this is to be the greatest move forward in evolution that has ever happened. A wonderful time of hope. There has been considerable danger in our scientific attainments eclipsing the spiritual truth, but I am glad to say so many who interpret the truth rightly from our side are setting the ball of real progress rolling. You are living in the most remarkable time in the history of the world. You will see wonders which have never been seen before to the same extent. There have been isolated phenomena before, but this will be so general it will force the truth home even to the most ignorant. They will be bound to admit that there is another world to which they have been wilfully blind. This is to be the final battle between good and evil; this is to be the great fight in which God will gain souls again and fill up the ranks which have been depleted by the machinations of evil forces; forces which have drawn man away from God for centuries. The physical plane is the trial or developing ground for the soul. You understand, the soul—not the spirit. The spirit is divine and cannot be touched by evil. The soul is a personality, the product of the union of spirit and matter. It is the soul which has to do the fighting. The soul inhabits, you might say, a body or casing of its own, has an instrumentality of its own that we call the will; the will being the instrument of the soul. The spirit is always working direct upon the soul, leading it in the right direction towards those wonder realms in which love, understanding, sympathy and pity hold sway, but the power of will is swayed through the flesh, physical. The will and soul have to co-operate and determine which way, or on which lines, the earthly development shall shape itself. Our earthly bodies should be channels of expression, for the most wonderful attributes and faculties of the spirit. But our ignorance of spiritual things has caused us to look upon the physical—with some justification I am bound to admit—as something to be fought, to be kept down and reviled, as if it were a part of the devil's machinery to lead us away from the spirit. Man is at the present stage very much in the grip of hopelessness and depression. Fear is a hard taskmaster; man cannot be at his best unless he can see to what goal he is striving, and that is the reason why it is wished to give back to man, in some degree, the powers he had long ago, and which I won't say he has lost, but which have rusted through long disuse. It is not sufficient to tell people that we, the spirits with whom you have spoken, have said that they must do this or that; we want them to open their psychic faculties for themselves, see us themselves. That is the work we are going to carry out. We are going to speak through you all to the people, to open their minds, and then when the time comes and they see and hear us they won't be horrified, but will welcome us."

These are all the extracts I have space for at present. I think you will agree that they " ring true," and they show how important it is that all of us who have been fortunate enough to have our eyes opened should not be content to study and get proofs, but should be up and doing; should work so as to prepare ourselves for the great and wonderful time we are told is coming. There cannot be enough helpers; many, many more are required to be added to that small but faithful band which has done so much devoted spade work of recent years, and to which we should all be so grateful.

I fear I may be accused of preaching; my only excuse is that I am merely carrying out instructions received from our guides, who have so much more knowledge and wisdom than any of us on this earth can hope to attain.

SOME INTERESTING PSYCHIC EXPERIENCES BY COLLEGE MEMBERS.

COLLATED AND EDITED BY THE HONORARY SECRETARY.

Apart from the regular records made of portions of the College work, it is quite impossible to keep pace with its vast output—members occasionally report to me personal interesting experiences, either obtaining through their own mediumship or through mediums working at the College or elsewhere.

All College members are encouraged to keep a psychic note-book, for their own edification when difficulties or contradictions arise, or to strengthen a case with the sceptic who will persist that faulty memory, or a too vivid imagination, can explain everything. A record, with date and place and medium, made at the time, or immediately after a sitting, provides very good ammunition.

It is from such note-books that some of the cases which I have chosen from a College file are taken. All the investigators have had varied experience of mediumship, and have also read and thought upon these matters, and generally take a keenly intelligent interest in their results.

A FACE OF A FRIEND SEEN IN THE DARK.

The following is an instance of unconscious interaction between two friends, one asleep and one awake, the former retaining some memory of the occurrence. Such have been often experienced and those readers who have studied Mrs. F. E. Leaning's "Hypnagogic Phenomena," will recognise W.H.T. as one of those who sees faces in the dark. In this case we might regard J.A.G. as the agent, and W.H.T. as the recipient in some kind of telepathic rapport.

A Member, J.A.G., writes on February 7th, 1926 :—

"A friend of mine, W.H.T., living about 3 miles from me, mentioned to me this very afternoon that he had had the previous night another of his experiences of seeing people while lying awake at night, and that on this occasion I appeared to him quite unmistakably so that he at once recognised me. The vision lasted half a minute, and then gradually faded. When he told me, I at once remembered that I had dreamt about him last night, and the coincidence seems worth recording. As nearly as I can remember I went to sleep about a quarter to twelve, and did not wake till four a.m. As this may be of interest to you, I have asked W.H.T. to give you an account of what he saw."

W.H.T.'s letter to me, dated February 7th, 1926, reads :—

"My friend J.A.G., suggests I should write to you of an

experience which happened to me about 12.30 this morning, February 7th, while lying awake in bed.

"I had been asleep for about an hour when I awoke about 12.30 o'clock. Without any previous thought about J.A.G., his face appeared before me, and seemed to be lit up with a light near his head. I saw him quite distinctly for about half a minute, and then the face seemed to fade gradually from my sight.

"I may say I often see persons like this, but this is the first time anyone whom I know, either living or dead, has appeared to me. The face appeared about three feet away from me, and about six feet from the floor. His features were absolutely unmistakable."

VERIFIED MESSAGES OBTAINED THROUGH A MEDIUM IN ENGLAND
FOR RESIDENTS IN BOMBAY.

P.D.M., a Parsee, who visited England in 1925, writes :—

"As a student of Spiritualism I took the opportunity of having several sittings with different types of mediums of which the attached experiences, amongst many interesting ones, are specially noteworthy."

I.

"At one of the sittings on July 29th, 1925, with Mrs. Hester Dowden, better known as Mrs. Hester Travers Smith, a cutting from a silk garment worn by a deceased granddaughter of a friend of mine was given to her with a request to try to get a message from the spirit to whom the piece belonged.

"The deceased lady was not known to me in life even by name.

"Mrs. Dowden got into touch with her through her control "Johannes," and in answer to my question, 'Have you any special message for your grandparents?' the medium automatically wrote:

"'They will always remember me when I was a little child and they used to play with me. They will remember how my grandmother gave me a silver ring on the day on which I was six years old.'

"The message was duly forwarded to my friends in Bombay. The letter received in reply from her mother contained the following:

"'We are in receipt of your kind letter, and do not know how to thank you sufficiently for all the trouble that you have taken to get a message from our daughter P. All of us have read it with great interest and are simply amazed. Every particular is correct, including that of the *silver ring*.'

"Subsequently I obtained another message from the deceased lady, through Mrs. Dowden. This I handed over to my friends on my return to Bombay, and received the following letter from her grandfather, who is a well-known member of the Parsi Community, and has held very high posts in the judicial service of

the Bombay Government. He was at one time a member of the Bombay Legislative Council :—

‘ I and all the members of my family are extremely obliged to you for the trouble you took when in England to attend a séance where my departed granddaughter P., wrote through Mrs. Dowden. P. expressed herself in clear and touching language which we shall never forget and which has been such a consolation to our hearts, particularly to her mother and grandmother.

‘ The incident of the silver ring which she mentions is particularly evidential. When P. was only six years old her grandmother gave her the silver ring, but had quite forgotten about it; that is a very striking remembrance.

‘ The second communication that you received from Mrs. Dowden about P. is also of great interest. P. grew like a delicate flower under our loving care; she had a noble nature and a pure soul. Mrs. Dowden sensed her nature very correctly and we each and all of us feel extremely obliged to her, and thank her from the depths of our heart for the valuable messages ’.

II.

On July 29th, 1925, at one of the sittings with Mrs. Dowden, the spirit of my mother who had passed away on December 12th, 1924, came through Mrs. Dowden, and automatically wrote :—

“ Avabai ” (my mother’s maiden name) “ I am trying to send my message through “ Dhanji ” (my son who had passed away on July 20th, 1924). He can take the words from my lips as I speak. I am glad that you have kept together our family by your knowledge. It helps us here to be able to speak to the souls of the living.”

My son apparently then took up the communication, which went on :—

“ My grandmother is very much moved by being allowed to speak to her son. She is standing with her hand on his head. Do remember the dead who are alive here, and help their souls by prayer.”

“ She asks my father to be very careful when he is going back to his own country, for he is threatened with an accident. She asks me to say that if he is careful he will avoid it. She says she can see a little into the future and she is anxious to take care of her children. Grandmother is on the fourth sphere, and she finds it difficult to speak herself, she is not at all unhappy. She has been able to watch what is happening on earth. She has no experience of the third sphere as most of us have. . . .”

Now, I had already booked my return passage to Bombay per P. and O. S.S. “ Rawalpindi,” sailing from Marseilles on September 25th. As I did not like to change it, notwithstanding

the warning, I took shelter under the remark of my mother that if I were careful I would be able to avoid the accident.

I had subsequently occasion to go to Hulham House in Exmouth, a home for the sick conducted by a Spirit Doctor, "Dr. Beale," through the mediumship of Miss Harvey, where I had been once before. In an interview with Miss Harvey I mentioned to "Dr. Beale" that I would not be able to see him again as I had arranged to leave for Bombay by the middle of September. He thereupon told me, in the presence of a Parsi gentleman who had accompanied me, that owing to a telegram from Bombay my departure would be postponed to October.

Then later, at a private sitting with Mrs. Barkel, a trance medium with whom I used to experiment almost every week, her Guide, "White Hawk," also told me the same thing, affirming that I would not sail as arranged.

Curiously on August 31st, I received a cablegram from a very particular friend of mind from Bombay, that he was leaving for London on September 5th, with his wife, for an operation upon her. In order to meet them on their arrival I postponed my departure and transferred my passage to P. and O. S.S. "Kaiser-I-Hind," sailing from Marseilles on October 23rd.

As regards the accident about which I was warned, on the night of September 26th, at about 11.30, I was returning to my Hotel in a bus, after seeing a play. On my signalling the bus stopped so close to a motor-car standing near the curb of the footpath, that there was hardly a space of two feet between the bus and the car. Just as I was stepping out, my foot slipped, and I fell full length on my left side between the bus and the car. The conductor was on the upper deck, and the driver, not knowing that I had fallen, drove on. It was a very narrow escape indeed. Had I fallen about three inches nearer the bus I would have been crushed to death, and if towards the motor-car my head would have been crushed. But fortunately I escaped with comparatively slight injuries. My left knee was badly cut, my left thumb badly bruised, my forehead was cut and my umbrella broken to pieces!

On October 9th, at a sitting with Mrs. Dowden, I asked my son about the accident, and he wrote:—

"There was a special protection around him the day he fell . . . I was there and also your mother. We were both there, and we succeeded, but were not quite strong enough to keep the evil away."

He also wrote at a sitting on October 14th.

"That, (the accident), was there in your stars; it might have been much more dangerous. We knew and we were there specially to help you."

This was also corroborated by Miss Harvey's Control, "Dr. Beale," and Mrs. Barkel's Control, "White Hawk." They both said that my mother and son were there at the time of the accident to protect me."

III.

"On my return to Bombay, I forwarded a gold bracelet belonging to the deceased wife of a friend of mine to Mrs. Dowden, with a view to obtaining a message from the deceased lady.

"I sent the following questions to the communicator on behalf of my friend:—

"Q. 'May I know why you were so cold to your husband a few months before your death?'

"A. 'I do not like to speak of this. It is a pain to me that I did my dear husband an injustice, I thought he had cared more for another than for me. He knows that my love was always given to him and that if I was jealous of his daughter it is only because I cared for him more than any other. Tell him that I felt ashamed, that I felt ill, and that I am not to blame so much as he believes. Tell him I love him more than ever, and that his pardon will help me. I am thankful that I can speak to him now, and tell him that I am sorry.'

"Q. 'Can you give him a definite proof that it is you who is speaking?'

"A. 'The proof I can give him is to ask him whether he remembers about a month before my death that he came to my room one evening. I was very warm. He put his hand on my forehead and stooped to kiss me, and I drew away, and I am sorry for that day. Pray for me.'

"On my handing over the message to the husband he wrote:—

'I am very much obliged to you for handing me the spirit communication from my late beloved wife through Mrs. Dowden, of England.

'On going through it very carefully and reading between the lines, I have come to the conclusion that several sentences in the communication reveal traits in her character with which I was naturally very familiar.

'There are two particular instances known only to her and to myself.

(a) 'Her jealousy for my love towards my daughter, over which we had many petty squabbles in spite of our great regard for each other. I had not uttered one syllable of this to any soul, and yet the thing is revealed in the communication. A greater satisfaction could not have been possible as she has been able to see her mistake.

(b) 'The incident given as a proof of her identity of turning away her face one evening when it was very warm is quite true, and this too was a sealed book with me, lest it should interfere with my regard for her after death'."

(It is valuable to note in the above in two cases that the sitter, knew nothing of the particular matters given by the medium and verified by the relatives of the deceased communicator.—Ed.)

A COMMUNICATOR KEEPS A PROMISE TO A FRIEND.

A member, Col. E., had the following interesting experience with two mediums:—

“ During a sitting on July 12th, 1926, with Mrs. Dowden, a message by automatic writing under the control of ‘ Johannes ’ came through to me from a very near relation, who passed over some 20 years ago.

“ I asked the communicator to demonstrate a confirmation at a sitting I had arranged on the following day, with a medium (whose name was not given.) She replied that she would certainly give a confirmation, that she would show herself to the medium and carry red roses, which the medium would see, and also be strongly impressed by the scent, which she hoped would be transferred to me.

“ On July 13th, I had a sitting with Mrs. Sharplin, a medium at the College, who, in a state of trance, (to me the trance appeared absolute), very closely and accurately described the communicator referred to above. She stated that she was carrying two very beautiful red roses, and that the scent was most powerful. She was sure that I could smell the scent.

“ It seemed to me to be a very clear case of confirmation of the experience of the day before, and was not a case of answering questions put by me, or suggested in any way, but was voluntarily stated by the medium. I certainly did not experience the sensation of scent, but with this exception the evidence appeared to me to be exceptionally clear, and possibly the inability to smell the scent of roses was due to my own lack of psychic power.”

(All investigators know how difficult it is for a sitter to receive confirmation from a second sensitive of a promise made through another medium. The communicator may be willing and the sitter perfectly receptive, but the mechanism may be faulty. This seems a particularly clear-cut case, and conveyed to the sitter a definite hint of personality. That the suggestion to the sitter did not produce the hallucination of scent is a testimony to his mental balance.—ED.)

EXPERIENCES OF A CLERGYMAN.

A member, the Rev. E. M., sends me the following interesting notes of sittings with the mediums Miss Helen MacGregor and Mr. Glover Botham, at the College in 1924. I notice that E.M. like so many public workers, draws to his sittings many of his parishioners who have passed on, with whom he had close ties of affection and respect. The following instances show how he was used to convey messages to parents.

“ The sitting I had with Miss MacGregor on July 2nd, 1924, was very good evidentially, as I had to confirm several matters afterwards through the child’s mother, one of my parishioners.

"A child came and regretted her fidgetiness in Church, this was not according to my experience, but her mother explained that before I came here she suffered from St. Vitus' Dance, and it used to upset people in Church, but the child would not stay away. Miss MacGregor said the child's father was shown as doing something for me in a garden, and also showed something which she took to be a spade; with her hands the medium described the shape. The father is a carpenter. I recognised the article described not as a spade, but as a stand he was making for me at the time to replace a brass one in the pulpit which was too small. It was on the pulpit but not quite finished.

"The child remarked that her father was becoming fat. I had not noticed this, but the mother afterwards told me that he had put on two stone since the child died.

"The child appeared to the medium in a white robe and then changed to blue. The mother told me that she has a blue frock which the child wore up to her death, and of which she was very fond. The child has been dead five years.

"A boy appeared with the girl, and I thought it was a brother, but the mother explained that they only had the one child. But when they lived in London, when the girl was about five, she brought home a little ragged robin whom they cared for; his parents were very drunken, and they lived near. They looked after him for some years till they moved away. He was reported later to have died in a fever hospital. The child appeared with golden brown hair, though to my memory, she always appeared to have black hair. The mother, however, explained that underneath the dark part there were masses of golden hair.

"I have never spoken to the mother on these matters before, and did so because Miss MacGregor said, 'She would like her mother to know that she is with her parents, for whom she has great love, both in the home and in the Church.'

"Before I said anything of importance, except to ask one or two things about the child, the mother came to the Rectory to talk about a fear she seemed to have that the child had turned somewhat against her just before she died. I was with the child in her last hours, and she asked me why she was in such pain. I replied, 'It is pneumonia.' The child had been told how fatal it would be if she caught pneumonia, so she said to her mother, who came in as I left, 'Mother, how could you deceive me? You know you said we would always tell the truth to each other.' There was rebuke and sorrow in the words. It was the last thing the child spoke of, for soon after she died. The mother had been somewhat troubled ever since, and the message to me, through Miss MacGregor, gave her great comfort, and is one answer to the question so often asked of those who believe in Spiritualism—'What is the good of it all?' "

CHOIR BOYS MANIFEST TO THEIR VICAR.

E.M. further reports:—

“ At a sitting with Mr. Botham at the College, on October 17th, 1924, amongst others I recognised three boys described as young men by the medium; all three had lived in the country, in the same part of the scattered village in which my work lies. They had been closely connected with me, and had all died at the age of 18. One, Harry, described the manner of his death; he was killed as he said, instantaneously, by a blow on the head. (He had fallen beneath a motor lorry.)

“ Another, Alfred, described his passing in detail, even to the manner of the pain and the taste in his mouth, through the administration of an anæsthetic. (He died suddenly as the result of appendicitis.)

“ The third stated that his death was rather sudden, not the result of an illness, but he gave no details. (He was knocked down by a motor van and died a few weeks later from tetanus.)

“ Then a very old man was mentioned, who was said to be alive and suffering in his body. The medium described a house and a bedstead, not a four-poster, but with a canopy. The old man was wearing a nightcap. He had full features, and it seemed as though fluid was rising up the body and would ultimately touch the heart. He had a very fresh complexion; his hands were swollen. The cottage seemed to the medium to be right out in the woods where the bluebells grew, and the old man one who could much appreciate nature and who could talk in glowing terms of sunsets, of animals, etc.

“ The description was most exact of an old man of 85, one of my parishioners, who is very healthy looking, but there is creeping up his body a numbness and coldness which corresponds to the description. He is an old-time gardener, with great enthusiasm for the evidences of design in nature. He has a very active brain still, and the morning previous to the sitting, had said to me that he liked to enquire about all things.

“ The medium then stated that one of the boys, mentioned above, Alfred, said that when the old gentleman passed he would be there to meet him. ‘ When the morning breaks I shall be there to meet him ’ were the words used. Alfred was a deceased grandson of the old gentleman. The control said, ‘ Alfred is showing me a black bookcase, and wants you to go to the third shelf down, seven books from the left, page nine, and line 14. He wants you to read it, as it will explain something in connection with the old man’s passing out.’

“ The seventh book on the third shelf of my black bookcase at home I found to be Dr. J. H. Jowett’s ‘ Things that Matter Most.’ Line 14 on page 9 reads:—

‘ Back through twilight and dawn into primeval darkness,
where the inquisitive mind falters and faints.’

" This may refer to the passing of the grandfather, and to his enquiring mind.

" In connection with this black bookcase a curious phenomenon had occurred, which I only recalled when I was instructed to look for this book-test.

" On the morning Alfred died, I was sitting in my study, when I heard some tappings. I called my daughter to see if she heard them. They became more pronounced and we darkened the room. But I did not know how to interpret the knocks which seemed to be on the bottom part of the bookcase, which is a cupboard with a door. There came loud knockings on this door, like someone drumming. I could not understand it, but I expressed my conviction to my family that someone was passing out. I was not aware that Alfred was ill, but he died suddenly that night, soon after being removed to the Hospital, six miles away.

" On the day after his death, I asked his parents if anyone of his relatives had been a drummer. The answer was ' No.' I then asked if Alfred was a drummer. The reply was ' No.' He was a bugler in the Volunteers, but they had no drummers in his Regiment. However, when I called two days later, the first thing the father and mother did was to apologise for what they described as their stupidity in misleading me about the drumming, for they stated it was a habit of Alfred's to be always drumming with his hands on the door, table, or elsewhere. This often caused them annoyance, for he would often herald his return in the evening with this drumming on the door.

" At Mr. Botham's sitting Alfred took pains to remove any doubt of his identity. He fully described the neighbourhood of the house, a farmhouse near by, and the way leading to his home, then some details of the house that I had to verify. He gave me the names of his father and mother, which I did not know, and very appropriate messages. He described a locket worn inside her dress by his mother, with a coil of very light hair and a photograph. This I verified. Alfred's hair was quite dark. The coil is very light, and is part of a baby lock of his when it was very fair.

" Alfred also showed the control all sorts of musical instruments and said I should understand. I knew he played the flute and bugle, but his parents have told me since that he could play almost any instrument, and had had lessons for two years on the piano.

" This sitting was remarkable for its ' high tone ' throughout, and I consider it as one of the most evidential I have ever had."

A GIRL COMMUNICATOR RECALLS SOME LINES WRITTEN BY HER IN
A BOOK DURING HER LIFETIME.

E.M. records also:—

" At a sitting with Mr. Botham on November 5th, 1924, he described a beautiful girl of 16, with big dark eyes, an only child,

and said that she had fever in passing. He mentioned one or two details about the parents, and then said :—‘ I see a small pile of books or papers, perhaps wrapped in paper. Then I am told to count four down, and these words, or words like them will be found if you can make enquiries :—‘ What you give away you take with you, and what you keep for yourself you leave behind.’

“ Although I fully realised who the child was—I was with her when she died at 14 years, I thought the quotation might have come from the medium’s mind. However, meeting the mother on the following Saturday morning, I asked if she knew anything about these words. She replied, ‘ Gracie used to copy out verses which struck her, and I think I can find them in a little pile of books, but I haven’t looked at them for a long time.’

On the Monday she brought me a parcel of five small books. The bottom one was a copy of the Methodist School Hymnal, which the girl used as a small child. In the centre of the book are five motto and resolution cards. Counting four down I came to a piece of writing paper with the following :—

‘ Give, but give with your heart, for what you give with a grudge you give in vain. Give in Sacrifice you give to gain; give what you can for what you give you gain; what you leave behind is but lost.’—Gracie G., Christmas, 1918.

“ The memory of the lines is not word perfect, but I consider this as very good evidence of personality on the part of Gracie.”

I do not think anyone can read the above, and they are only grains of the bushels of evidence constantly being poured out through mediumship, without feeling that evidences of personality, quite distinct from either the sitter or the medium, are abundantly given. To those who believe in spirit return the comfort from such communications is great. Those who see in them only a kind of far-fetched extension of the consciousness of the sensitive in association with the sitter, must tell us how knowledge, known to the assumed communicator but not to either medium or sitter, came through. Telepathy is flat and impersonal; spirit intercourse rounded and instinct with the personality of the person who purports to give the information.

It is to professional mediumship, trained, devoted and conscientious, and exercised with due regard to the delicacy of the psychic powers, that we owe this amazing comfort which is pouring into the heart of Humanity to-day regarding those who have passed from us.

A SINGULAR CASE OF ANIMAL SUPERNORMALITY.

The film photograph, of which we give an enlargement, is probably unique of its kind. Lady Hehir, whose dog is here photographed, is devoted to animals, and "the snap was taken without any expectation of anything abnormal." The notes sent us by Major T. R. Morse are as follows:—

"On Sunday, September 26th, 1926, Mrs. Filson took a photograph of Lady Hehir and her wolf-hound 'Tara.' After development an 'extra' appeared of Mrs. Myers' Cairn puppy 'Kathal,' who had spent its short life in the keeping of Lady Hehir. It died in her arms on August 12th, 1926. The two dogs were inseparable friends, and the photograph was taken at a spot where they played together. The puppy was in the habit of lying by the big dog in the position shown by the photograph, although the wolf-hound is standing instead of lying down in the picture. The kennelman and others at once recognised the puppy without any clue being given.

Lady Hehir has an enlargement which shows the details more clearly, and with a magnifying glass the nostrils, feathers on the ears, and every detail is clear."

"It is of interest to note that the line of the back of the wolf-hound is straighter than in reality. The dog has a dreamy expression."

Lady Hehir writes:—

"I will send you the film of my two dogs, 'Tara,' the Irish wolf-hound, and 'Kathal,' the Cairn puppy, as soon as I get some more copies. In the meantime I can supply the particulars you ask.

"(1) The film was a new one put in by the lady who took it for the occasion.

"(2) She took four, and the others all came out normal, with the usual dip of the wolf-hound's back. The wolf-hound has not a straight back, being higher at the loins and stern.

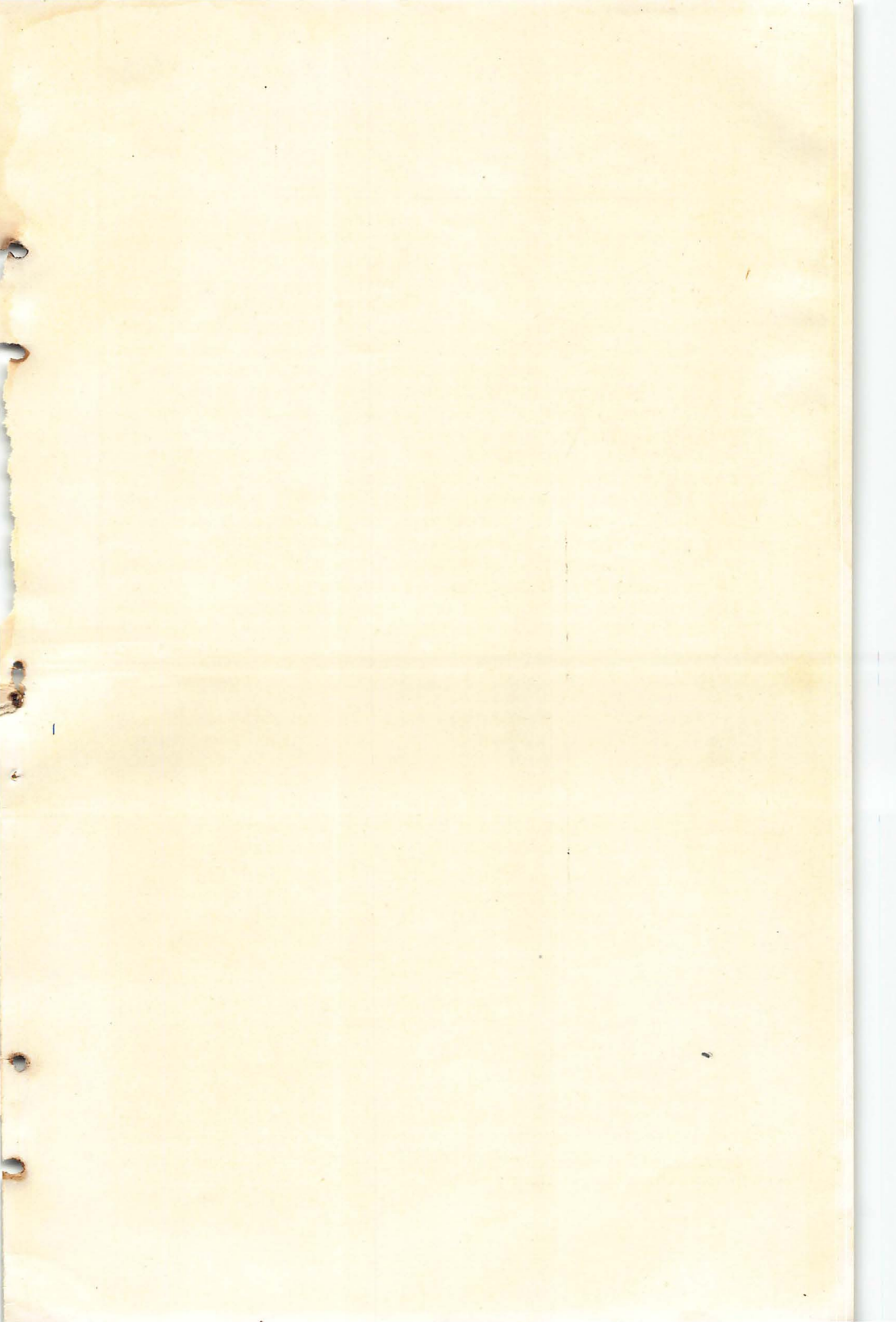
"The two were inseparable friends, and ate, played, and walked together. The spot on the cliffs at which the photo was taken was a favourite spot of theirs, where much of their play together took place on summer evenings.

"The puppy was always a character, and we all worshipped him, and to this day I can hardly bear the sight of his mother or the place where he died in my arms. I feel convinced he is often in the room with Tara and me, as she talks in a soft crooning way to something she evidently sees.

"(Signed) Dora Hehir."

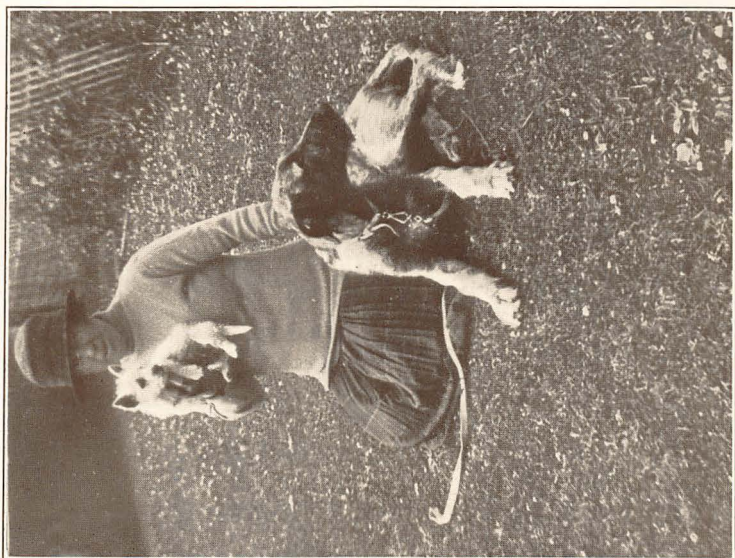


LADY HEHIR'S WOLF-HOUND "TARA" WITH HEAD OF CAIRN PUPPY "KATHAL" ABOVE THE LOINS. NOTE THE HOUND'S STRAIGHT BACK AS ABNORMAL.





PHOTOGRAPH OF "TARA" SHOWING
THE NORMAL
HOUND'S CURVED BACK.



LADY HEHIR'S WOLF-HOUND "TARA" AND CAIRN PUPPY
"KATHAL."

Without expressing any opinion on the inferences drawn by Lady Hehir or on the general question of animal survival, it is clear that on the details supplied, we have an exceedingly remarkable fact, including the physiological position of the "extra."

- (1) The photograph is taken on a film, which, independently of the obvious good faith of the witnesses, renders double exposure almost impossible. I have personally examined the film.
- (2) There is no trace of such double exposure in the print.
- (3) There seems nothing in the background which could lend itself to an imaginary resemblance.
- (4) The photograph was taken in full sunlight, as shown by the shadows. This is precisely one of those cases which deserves thorough investigation, and will be ridiculed only by those who on *a priori* grounds, set aside the unexpected and inexplicable.

NOTES BY THE WAY.

The Second College Dinner, held at Prince's Restaurant on March 1st, was distinguished by the presence of many members of the medical profession—guests at the College and of its various members.

Sir Arthur and Lady Conan Doyle presided on the occasion, and were supported by thirty-four hosts at the seventeen tables, which seated the two hundred guests. The Hon. President made an excellent speech in moving the toast of the medical profession. As a member of the profession himself, he declared that he had great sympathy with it, when faced by new methods of treatment. He spoke of his own knowledge of psychic healing, curative powers not to be found in the British Pharmacopœia, and urged the medical men present to take a little pains to find out what these powers of diagnosis and treatment were, by watching patients who were in touch with healers.

Sir Herbert F. Waterhouse, the distinguished surgeon, replied to the toast, and said that though not a convinced spiritualist, he believed that on one occasion he had received one genuine message from the "other side." He would welcome any positive proof of cures of incurable disease by psychic means, and if in a case declared by medical men to be incurable and hopeless, it would give the patient one grain of comfort to see one not on the medical register then, "for God's sake let him do so." As President of the Medical Defence Union, he said he had to be careful of his utterances, but he was delighted to be present at the dinner.

Mr. Frank Romer, the distinguished manipulative surgeon, followed, expressing his strong belief, from the evidence of many famous investigators, in a psychic force, which evidence led him to a belief that the origin of the force was a spiritualistic one. The "Daily Telegraph" gave a good report of the speeches.

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Mr. G. R. S. Mead proposed the toast of the College in a very sincere way. He said he would personally have preferred to see it called the School of Psychic Study, and spoke of the old scepticism regarding these matters, now in its death throes, and of the new and enquiring mind of the younger generation, who would look to such centres as the College for guidance.

Mr. Hewat McKenzie replied, indicating the scope of the work by mentioning that last year 2,400 sittings for psychical experiments were made—besides group séances, lectures and classes, interviews, etc., covering people from all over the world. He outlined the necessity for such work as the College was organised to undertake.

Mrs. St. Clair Stobart (Chairman of the College Council), who received a very warm welcome, supported the Hon. Principal with an able and humorous speech.

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Mrs. de Crespigny ably proposed the toast of the Press—many representatives being present—to which Mr. Hannen Swaffer replied, saying that the Press would report fairly if given right opportunities for investigation. Having been fortunate enough to secure mediumship in a

private friend, Mr. Swaffer thought professional mediumship was to be deprecated. The greater part of the audience, if given an opportunity, would, we are sure, have differed from him acutely upon this matter. The work of the College is founded on its valuable professional mediumship, which provides the backbone of our evidence to-day, and is to be cherished and honoured.

Later speeches by Dr. Hector Munro and the Rev. Drayton Thomas, on personal psychic experiences, were received with interest, and only the lateness of the evening compelled the curtailment of others, including Mrs. Kelway-Bamber, Dr. Fielding-Ould, Dr. Abraham Wallace, and Mrs. Hewat McKenzie.

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This gathering was the occasion of a unique but exceedingly popular presentation, made to the Hon. Secretary by Sir Arthur Conan Doyle, as President of the British College of Psychic Science, on behalf of nearly 300 members of the College.

"Mrs. McKenzie," as Sir Arthur truly said in making the presentation, "is well beloved by all who come within the scope of her vast sympathies and indefatigable energies on behalf of the cause of Psychic Science. For seven years she has voluntarily given her undivided time and attention to help, encourage and instruct students and demonstrators at the College, and is at the end of the summer session taking a prolonged holiday abroad. No one can better deserve the much-needed change of environment, and though Mrs. McKenzie will be much missed during her travels abroad, arrangements are being made that the work may not suffer, and we trust that she may soon return to us with renewed health and vigour to carry on those arduous duties which she is so well fitted to perform.

The gift took the form of a necklet of small, graded pearls, encased in an exquisite casket of flowers.

Mrs. McKenzie replied, thanking the members, both present and absent, for the kindness expressed by the gift, and her appreciation of the great support which had been so consistently given to Mr. McKenzie and herself in carrying on the work of the College.

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It is generally agreed that clergy and medical men come into closest contact with the world's suffering and woes, and to win members of either group to a sympathetic understanding of the reality of psychic facts, and of the implication of survival, would be a potent means of enlightenment to many, who, following the dictum of their clergyman, that it is a way of evil, and of their doctor that "That way lies madness," lose a natural means of comfort and knowledge.

The wise and careful words of Sir Herbert Waterhouse, and of Mr. Frank Romer, both men eminent in their profession, may show some of their younger and weaker brethren that the new facts may have to be seriously considered.

Prof. Richet, in bidding his students adieu, when relinquishing his professorship of Anatomy in Paris two years ago, solemnly adjured them to begin and continue in these psychid investigations, for in these, he said, lay the possibility of solving the biological problems of the future.

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On March 2nd, Sir Oliver Lodge, delivered a lecture—arranged by the London Spiritualist Alliance—at the Grottrian Hall. A crowded audience greeted the great scientist, who has had the courage of his

opinions, and listened with earnestness to his views on man's etheric body—the vehicle of the soul, and yet not the soul itself. Without the use of this subtle body nothing psychic could reach us, and so it became an imperative necessity to understand its use.

Touching on other aspects, he spoke of the need to understand such phenomena as the movement of objects from one place to another by psychic means, as in “apports.” The supposition that dematerialisation and reconstruction of component parts took place, was almost unthinkable, and he would be glad of light upon the matter.

Quoting largely from two sittings with Mrs. Osborne Leonard, he gave “the other side” views of the relation between the soul and the body on lines with which readers are familiar, and concluded a long address by urging his hearers to exercise care in the presentation of the subject to others, so that misuse of it might be avoided.

Sir Arthur Conan Doyle, who occupied the chair, said that it was ten years since he had appeared on a platform with Sir Oliver, and this at a time when the publication of “Raymond” had made the lecturer the focus of bitter attack. From that time his own public work for the cause had been almost continuous, and he was grateful for all the support accorded by Sir Oliver in a less public but most effective way.

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On February 16th Sir Oliver Lodge was before the eye—or the ear—of a larger public, when from the B.B.C. Studio he gave directions for the experiment in Mass Telepathy organised by the S.P.R.

A group of transmitters occupied a room at the S.P.R. headquarters. They concentrated on various simple articles, shown one at a time for three minutes each by Dr. Woolley, the Hon. Research Officer, and this, synchronising with Sir Oliver's announcements at the B.B.C. was followed with the greatest interest by thousands of listeners; a post-bag of 30,000 results, we believe, has reached the S.P.R. offices.

“We are screened from each other by our bodies,” said the announcer—Sir Oliver—“but some people are less screened, and this is an attempt to see whether any of these can be found.” He took occasion to add, very simply, that when the screen of the body is finally removed at death, there will still, on the proof of telepathy, be a means of communication for us with those who are left behind.

We hear of one Council member of the College who did not *see* a skull—one of the articles shown for transmission, but saw the *word* “*skulls*” written before her very clearly. Another listener, it is said, saw a man with a mask and a bowler hat—which correctly describes another of the objects transmitted. Psychic students will look forward with interest to the results when the vast assortment is reduced to some order, though previous experiments of the same kind in New York and Munich were not productive of good results.

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The passing of Sir Edward Marshall Hall, who nobly bore witness on a number of public occasions to his belief in psychic facts as proving survival, leaves our public aspect poorer. Where are the scientists and the great lawyers who will fill up the ranks? In Miss K. Wingfield, author of “Guidance from Beyond,” the great K.C. found the one who could open these gates, closed to his own intelligence, and he appreciated to the full the assurance the knowledge had brought.

In the death of Mr Leslie Curnow, briefly mentioned in our last issue, the internal work of the movement has suffered. His latter years particularly were devoted to an examination of the great and remarkable bibliography dealing with psychic facts, and he had accumulated a magnificent private library representative of the best works. It contained many early and extremely rare books, and the notes they contain show that scarcely a volume had not been well perused by him in search of these facts. In assisting Sir Arthur Conan Doyle in the preparation of his "History of Spiritualism" and in the writing of his own valuable and instructive book, "The Psychical Phenomena of Spiritualism," excellent use was made of many of these. Again, something is needed to fill an empty chair.

His last words related to his work, and to the possibility of doing something in regard to it from the other side.

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Those who follow the public activities of leaders in psychic study will be interested to hear of the successful production of a play by Mrs. Champion de Crespigny by a Repertory Company in Leeds during the last week in February. "The Spanish Prisoner," a costume play, had an excellent reception by Yorkshire audiences, and on this we congratulate Mrs. de Crespigny, who, when in the north superintending the production, spoke to the Sheffield Psychical Research Society, and was the guest of a ladies' club, at which she spoke on women's work. But her activities are legion.

With Mrs. Kelway-Bamber as Hon. Secretary, Mrs. de Crespigny has established at the Lyceum Club—London's largest women's club—a circle for psychic study, which takes its place alongside the many other activities of this world famous centre. Its members, already so well catered for as regards mental food, will find in this a new avenue of interest.

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An inaugural dinner, presided over by Sir Arthur Conan Doyle, was held on December 13th at the club, when some excellent speeches were made. This was attended by 200 members of the circle, which has already started upon its work by having some good monthly lectures. If Spiritualism has been a thing of the "masses" in the past, here we have it in many directions to-day finding its way increasingly among the "classes."

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"The Morning Post" pulpit, a series of articles on religion, appearing every day for a fortnight, in December and January, provided an opportunity for a number of writers to speak of the place of psychic knowledge. Sir Arthur Conan Doyle, in an able article, spoke of the recognition of these facts as one of the three supremely great things in human history. The editor of "Psychic Science," Dr. Abraham Wallace, and others made contributions, and Mr. De Brath, in the pages of "Light," has in several issues given a careful analysis of the views of the various writers, many of them leaders in the church. It is noticeable that Roman Catholics, Christian Scientists and Spiritualists speak with positive assurance of their beliefs and knowledge. The Anglican Church, with more unsteady voice, relies largely on what has been church practice in the past, but more often urges the application of the teaching of Christ to the problems of to-day.

Our readers will be delighted to add to their portrait gallery, again through the kindness of Dora Head's art, the face of the Rev. Drayton Thomas, Vice-President of the College Council, whose consistent attention to psychical study for many years has given us one of the most careful students that we possess to-day. Mr. Thomas was for many years a member of the S.P.R., before he began personal investigations about 1917, and having the good fortune to obtain access to Mrs. Leonard has continued his work with her to the present time. He has also had in his father an excellent communicator on the "other side"—a most important matter for success in mental investigation—and the fruit of some of his labours are to be found in his book "Some New Evidences for Human Survival," to which we hope to see a worthy successor at an early date.

As a lecturer, Mr. Drayton Thomas goes far and wide, placing his evidences before the public, and his thoughtful and exact presentation of his ascertained facts are greatly valued. Recently Mr. Thomas—described as an "ardent Spiritualist"—contributed an article to the "Weekly Despatch" of January 30th. "Heaven as I know it," in which he says quite simply, "I am a Christian minister; I am also a convinced Spiritualist. In view of evidence personally received during the past ten years, I cannot logically be anything else but a Spiritualist." It is surprising how many, however, can escape this conclusion, which to others seems logically inevitable. We admire Mr. Thomas for his assiduity in finding his facts, and for his bravery in declaring them. Mr. Thomas is the chosen representative of the College at the International Congress of Psychic Research to be held in Paris in September of the present year.

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We continue to receive instalments of the heated dispute *re* the "Margery" mediumship in the form of cuttings from the American newspaper Press. These vehement accusations of fraud on the one side, and voluminous testimonies on the other, recall the attacks made on Sir William Crookes and Dr. A. R. Wallace fifty years ago. It is doubtful whether the dispute can be settled by argument or even by testimony.

Mr. Everard Feilding, having severely criticised the Harvard Report, has now published in the Proc. S.P.R. for January the defence of Messrs. Code and Hoagland, which formally states that a certain séance took place on June 30th, 1925. This is denied by Mrs. Crandon. The dispute therefore narrows down to a direct conflict of evidence. The S.P.R. adds to these letters a note: "No further correspondence on this subject will be published." Dr. Crandon protests against this, but it is natural that the S.P.R. should decline to be involved in a bitter personal controversy on facts which they have no means of verifying.

It would seem that the best method of establishing the genuineness of "Margery's" mediumship would be by setting aside all elementary phenomena which can conceivably be simulated, abandoning all controversy and propaganda, and carrying out a series of scientifically devised experiments, as was done for Kluski at Paris and Warsaw. Dr. Mark A. Richardson's experiments, reported in the October Journal, Am. S.P.R., are of this kind, and might be the beginning of much more valuable and convincing conclusions than mere repetition of phenomena better produced elsewhere.

And yet the "Margery" mediumship has probably done more to arouse discussion and interest in the States than anything else of recent years. One might say that the famous symposium at Clark University was a direct outcome of her mediumship. On this occasion world famous persons spoke for and against the subject, the latter including Prof. Jastrow, of the University of Wisconsin, who remains one of the opposers, in the ranks of the older psychology. A paper by Sir Arthur Conan Doyle was read, on the first evening, and this was followed on the second by one from Dr. Crandon, who declared that Science was bankrupt on the edge of the grave, that religion only offered sleepy comfort, and that psychic research would kill both materialism and agnosticism, the usual condition of mind in College graduates.

Mrs. Margaret Deland and Mrs. Mary Austin, two well-known American women writers, followed with able papers, and contributions from Prof. Hans Driesch, of Leipzig, Dr. Walter Franklin Prince, of the Boston S.P.R., and Mr. F. Bligh Bond, who spoke of the Glastonbury work, made this series a memorable one. The papers will be published, we understand, in volume form by the University.

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Many readers will be delighted to have a fine photograph of Mrs. Vickers, the well-loved College clairvoyant and trance medium. Mrs. Lamb Fernie assisted in her development, and since engaging in work at the College during the last two years, her gift has strengthened in many ways, and "Marguerite," her chief guide, a French girl, whose personality seems to complement that of her medium in a remarkable way, can now take full "control" with the bulk of sitters.

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A recent American visitor, a man of culture and understanding, had recently some remarkable personal experiences with the various trance mediums at the College. Writing of a sitting, quite a good one, which he had in France following this, he says: "I should no doubt have thought the experience astounding, if the preceding ones in London had not been much more so, and there was none of the sympathetic loveliness that attended the sittings at the College." This is a well-deserved tribute to the way in which the College mediums do their work.

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We regret to hear of the passing of Prof. Bert Reese, the great New York telepathic medium. He died in July, and a letter from Mrs. Reese speaks of the mass of records of successful work which he has left behind, and hopes someone may be found to put these in some order as a memorial of his gift. Mr. Hewat McKenzie paid him a visit in New York in 1917, when questions which he had written and folded and secreted on his own person and in various parts of the room while Reese was outside, were on his re-entry indicated and read by a mere point of the finger. The answer to one was a perfectly correct answer to a question of which Mr. McKenzie himself did not know the answer. Reese described where Mrs. McKenzie was at that moment, and the number of persons to whom she was speaking, and gave a striking description of one of them. These persons were unknown to Mrs. McKenzie, as well as to Mr. McKenzie, before he left for New York. Curiously, or perhaps naturally, enough, these same persons, seen in this telepathic way, subsequently became devoted psychic students, and earnest supporters of the College work.

It is said that Edison's interest in psychic matters dated from his experience of Prof. Reese's powers, and we are glad to testify to such a remarkable gift.

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George Valiantine, the American voice medium, is again in London, undertaking private work for some investigators.

During a call from him the other day, we had an account of the Confucian conversation believed to have been carried on by the "voice," and understood by Mr. Whymant, an Oriental scholar, at certain séances with Valiantine in New York, of which very careful records have been made. We hear also of Arabic and Persian communications to which the name of Aḥdūl Baha have been put, the voice being so clear that gramophone records were made of the communications.

This is a new phase, and we hope the full details will be supplied later.

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The monthly "Psychic Gazette" has loudly championed the cause of the medium Harold Evans, whose work was suspect not only by the the "Sunday Chronicle," but by Miss Stead, under whose auspices he had worked. The College was asked by the Hon. President to carry out a series of three séances with Evans to give him an opportunity to justify his psychic powers. These were undertaken in December, with a carefully selected group of sympathetic and intelligent sitters, who were all anxious to give Evans fair play. Nothing occurred at any of the three to indicate any supernormal power, and the medium said he was suffering from psychic shock.

He was paid for his services, and asked to try again when he felt equal to it.

In the January issue of the "Gazette" it is recorded that the conditions at the College were not such as could produce results, but that *three days after*, with a group of unnamed Spiritualists, the most remarkable materialising phenomena took place.

On the strength of this the Editor issued a circular to societies, asking support for an appeal to the Public Prosecutor to take up a case against the "Sunday Chronicle."

A few societies responded, but we note the whole thing has been dropped. Evans is declared to have a clean slate on the above séance, and on one at which Mrs. Rosita Forbes declared herself satisfied.

This is the kind of thing that adversely affects the subject. Evans was exposed twice—once by Spiritualists and once by non-Spiritualists—and until he can ask a reputable body to give him a certificate as to his genuineness—the slur remains. The College offer remains open.

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Another medium, Munnings, whose record is unworthy in every way since 1919, and who was exposed recently in "Light," has had the audacity to begin advertising in "Light," no name being mentioned. But he draws the money just the same, and it is time our publications dealt strictly with such cases.

Some hold that he has "voice" power, but to let him loose on the public, after what is known of his tactics and the efforts that have been made by one and another to assist him to keep straight, is culpable, for it is the unwary and the newcomer in the movement who suffer from such undesirable mediums.

I feel very strongly that all "rehabilitation séances" for mediums with a bad record, should be carried out under the very strictest conditions of control. Even if successful, such séances do not vindicate past dishonesty, nor preclude it in the future.

The greatest obstacle to scientific progress and religious influence alike, is the existence of fraud, and its condonation is not less harmful. The objection that the movement is "saturated with fraud" is so constantly made, that it is the duty of all Spiritualists and organisers of séances to exclude mediums who have been clearly detected in deliberate fraud as shown by anterior preparations for trickery. To permit them to prey on the credulous is to become accomplices of deception.—EDITOR.

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Felicia Rudolphina Scatcherd, daughter of Watson Scatcherd, of the Indian Civil Service, and Emily Frances, only daughter of the Rev. Augustus Crofton, sometime editor of the "Asiatic Review," passed over on Saturday, March 12th. Her activities were manifold. She was a member of the Council of the East India Association; life member of the British Association for the Advancement of Science. She was one of W. T. Stead's helpers as vice-president in the founding of the Julia Bureau, and was hailed by him and others as "M.P. for Humanity"; member of the Society for Psychical Research; Vice-President of the Greek Socialist Party and the Greek Labour League; Delegate of the International Conference of Housing and City Planning in New York (1925); and of the International Psychic Congress, Paris (1926). Publications: "Human RadioActivity," "Sir William Crookes and Psychic Research," articles on the Near East, Armenia, Russia, "The Friends of India, Wise and Otherwise," originator of the "Literary Silhouette." Closely identified with psychic photography.

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The Hon. Secretary thanks Mrs. J. Campbell for a very kind donation of £7 18s. for General Funds, and Mrs. Hackney, who has taken up a Life Membership of the College by the payment of a sum of £50.

Other members can have particulars as to this means of establishing the work by applying to the Hon. Secretary. (See inside cover.)

CORRESPONDENCE.

THE MEDIUMSHIP OF BEN JONSON.

The Editor having kindly allowed me to read Mrs. Margaret Deland's correspondence, and also his reply and notes regarding the above, some experiences of my own may throw light upon Jonson's mediumship, and assist students in arriving at a true conclusion.

It is a well known fact that some of the physical mediums of the past have resorted to conscious trickery even when it was well known that they had the ability to produce genuine psychic manifestations. Jonson is undoubtedly one of this class, or was—yet, I confidently affirm—for I am referring to experiments conducted nine years ago—that he is capable of producing genuine materialised forms. This conclusion is the result of personal experiment made at his home in Toledo, U.S.A., in 1917, and on the testimony of reliable witnesses before and since this date.

The printed record of Admiral Usborne Moore who investigated Jonson's mediumship previous to my visit can be accepted with confidence as he with myself had had many years of practical investigation, in Britain with materialising mediums. He knew his subject well, and the grave difficulties often associated with this branch of psychic study. The Admiral's powers of observation were exceptionally good, and he was extremely careful to circumvent any tendency to fraud during his experiments, being wide awake to the possibility of such.

I have no doubt that during these recorded experiments Admiral Usborne Moore was provided with only the genuine manifestations. Having read this account, it was therefore with great surprise that upon my own visit I perceived various tricks performed in the séance room by both Mr. and Mrs. Jonson in co-operation with their daughter, and these of a most crude character.

At the same séance there appeared undoubted genuine manifestations in good light, the forms coming well out into the middle of the room, the upper portion draped in ectoplasmic substance and the lower part having no visible form of support, the space below being clearly seen in the light of the séance room by which all the sitters were clearly visible, as were also Mr. and Mrs. Jonson. Here I was brought face to face with a serious problem. What was the character of the controlling intelligences who assisted at the production of these genuine materialisations, when the mediums were co-operating to swindle the public by fake productions at the same séances? The only answer that meets the case is that familiarity breeds contempt, even in matters that should call for reverent attention. The Jonsons had apparently no high regard for their spirit helpers, and these helpers could have had none for their mediums or such practices could not have been resorted to.

I proved on this visit that the daughter of the Jonsons' masqueraded as a spirit, and would appear from the back room to dance as a materialised form in highly illuminated garments, the illumination for these being produced in an adjoining room with the help of magnesium wire used on clothing impregnated with phosphorescent paint. The smoke from the magnesium wire was seen by me in clouds in the room where she danced, and my sense of smell also recognised the well-known odour. Here we have a striking instance of what the abuse of Spirit Intercourse may lead to. So surprised and disgusted was I at this experience that I spent some considerable time interviewing the leading Spiritualists of Toledo as to the estimation in which they held Jonson's mediumship, and found a great deal of very damning evidence against him, confirming my own experience. The Jonsons knew exactly what my opinions were regarding their mediumship through reports made by me to other investigators sitting with them.

I consider, however, that Jonson's mediumship was well worth scientific study, both from the psychological and psycho-physical side.

J. HEWAT MCKENZIE.

Dear Sir,—

Jonson is a very old man now, and it is impossible to say how his mediumship may have changed or his moral fibre deteriorated. I am convinced, at any rate, that he was genuine in that long series which Mr. Yaryan, a professional detective of outstanding ability, undertook with him at Toledo, as narrated in a recent number of *PSYCHIC SCIENCE*. One cannot read Admiral Moore's accounts without feeling that here also the medium's performance was undoubtedly genuine. I have only sat with him once, and the control was limited, as I state in my "Second American Adventure," by the existence of a door, said to be sealed up, into the alcove which was used as a cabinet. I was however, much impressed by what I saw on that occasion, and I have no doubt that I shared the same good fortune as Yaryan and Moore. Any simulation would have entailed the presence of at least half-a-dozen clever personators. There was a good red light in the room. That, however, was three years ago, and I cannot answer for present conditions.

A. CONAN DOYLE.

Windlesham. March 16th, 1927.

BOOK REVIEWS.

MIND AND PERSONALITY.

An Essay in Psychology and Philosophy. By William Brown, M.D., D.Sc.
University of London Press. 344 pp. 12s. 6d. net.

Strolling in my garden last summer I noticed a peacock butterfly (Vanessa 10) struggling in a spider's web. The spider was dead, absent, or afraid, anyhow, it did not appear. Her legs and wings clogged, poor Vanessa was vainly endeavouring to escape, till given a twig to cling to, she was drawn clear of the entangling maze.

I must apologise to the author of the Essay for saying that after reading any work on formal psychology, this little episode irresistibly recurs to memory: the human *Psyché* entangled in the psychological net.

This would not be fair criticism if it were not added that the book is a valuable step out of the old psychology of introspective consciousness. Its aim is "a consideration of Personality as such, that is, a consideration of the *unity of the mind* from every point of view." It takes into account the "points of view of biology and physiology, of the various schools of psychology, psychopathology, logic, ethics, metaphysics, and, finally the theory of religious experience." The wide extent of the author's study is manifest, not only by the copious references throughout the book, but from the ample bibliography at its end. The study of Personality is in ten sections, comprising 24 chapters, showing the connection of Personality with current theories of Physiology, Psychology (official and experimental). Child-psychology, Psycho-pathology, Ethics, Evolution, Religion, Moral Values, and Survival of bodily death.

In each of these sections the problem is treated with profound knowledge of the various schools of thought, and in some cases is reduced to mathematical formulæ of an empirical kind. Freud's theories are considered at length; for instance, pp. 184-5 are devoted to the famous "Oedipus complex" by which a child's love for its mother is twisted into hatred and jealousy of its father. Dr. Brown brings out that Freud's general idea of personality is of a conscious Ego between the upper and nether millstones of the super-ego and the repressed *libido*. The eminent psychologist (Freud) does not seem to grasp the fact that in any healthy family where the parents are wisely loving, this "complex" never arises at all; the feeling of admiration for the masculine and dependence on the feminine qualities of the parents giving rise to love for both. Common-sense shows that when hostility is engendered for one or the other it is simply the result of parental defects and mismanagement. It does not need definitions and "complexes" to explain it. Dr. Brown fully recognises this, and develops a similar view. It will be recognised at once that this book is for the professional psychologist, and not for the general reader, who, if he (or she) should attempt it will probably sympathise with Vanessa caught in the gummy filaments of an invisible net whose strands are the super-ego, sub-consciousness, super-consciousness, "Das Ich," "Das Es," dissociation, consociation, &c., &c.

The section on Experimental psychology is somewhat disappointing; it deals with pedagogic experiments on the power of remembering "nonsense-syllables," reaction-time, measurement of fatigue, and other scholastic tests, omitting the pregnant fact that with intelligent teaching-methods all these figures are altered.

In the treatise on formal psychology we should not perhaps expect allusion to recent and most pertinent discoveries of supernormal faculties in the *psyché* which so vastly extend and simplify the psychological field, nor to Myers' epoch-making work on Human Personality, nor to the great mass of direct experiments which prove the objective reality of the soul, and its senses which are simply a higher octave (so to speak) of the material senses. These experiments enlarge and enfranchise psychology from verbal entanglements: the real Ego is manifest in the subconscious which builds the body from the womb, and directs its evolutionary tendencies: personality is the (necessarily transitory) response of that Ego to its mental and physical environment, and "the highest

forms of mental activity" are not "deliberation, choice, and volition," but the intuitive perceptions that are the roots of wisdom to see life sanely, and see it whole. Psychical Research is only alluded to in one short paragraph, and is dismissed with the sentence "Our belief in survival is but little influenced by the findings of psychical research." The final sentences run:—

"The purpose of the universe may not be beneficent, but maleficent; or again, it may be a huge mistake, it may have no meaning at all, and what we think its meaning may be simply illusion due to our own individual and restricted point of view. The argument against this is a pragmatic one, that the more sincere we are with ourselves in working out and applying the doctrine of values, the more do we realise that there is a force greater than ourselves, not only individually, but also collectively, working towards a realisation of these values. We advance inevitably from a religion of humanity to a religion of God."

Perhaps the author feels that till official psychology finds a place for the results of metapsychic experiment, these aspects of the one mind cannot be treated of in a book which confessedly deals with formal psychology. It is the misfortune of the subject that this separation should persist. The conclusion to the section on Child-psychology is so true that it deserves special quotation:—

"We cannot too early inculcate into the young child the conviction of the existence of God as a Loving Father, a Spirit of the Universe, with which we are all in contact, and from which we only separate ourselves through our own misdeeds or misuse of freedom. . . . The ideal is to retain a feeling of communion with the Spirit of the Universe throughout life. Never mind about doctrinal views. Religion as such is certainly truth, and cannot be avoided."

We have given considerable space to this book not only because it is an able treatise in itself, but because it illustrates that until official psychology extends its categories to include the metapsychic phenomena and consequent objective reality of the psyché there will be no deliverance from the complexities that becloud "the unity of the mind from every point of view" which it is Dr. Brown's purpose to establish.

THE HISTORY OF WITCHCRAFT AND DEMONOLOGY.

By Montague Summers. (Kegan, Paul, Trench, Trübner and Co.)

The author of this volume who claims to have made thirty years study of subject is a Roman Catholic, and the records are therefore coloured to an enormous degree. Pains have not been spared certainly in looking up every available record which would reveal the blackest testimony against those who from mediæval times were accused by the Church of holding Satanic doctrines.

Certain men and women have always wanted freedom. All religions, both Pagan and Christian, have a tendency to become task-masters when unorthodox ideas either on mental beliefs or on moral conduct are in question, and those who have sought for greater freedom on both counts have often found themselves regarded as heretics or satanists and been driven to company with very mixed groups forced to meet in secrecy. Informers catching up dropped words, or noting some seemingly suspicious circumstance, constantly had such persons laid by the heels in mediæval times, and so the long tale of infamy and suppression of all free thought went on.

No doubt many such freethinkers did run to licence; it is not always the well ordered mind that breaks the shackles, but those who can afford to ignore conventions, and, having nothing to lose, may form the bulk of a rebel group; on the other hand, we know enough of the misstatements made regarding Spiritualism to-day to realise what distortion of evidence and what compulsion must have been put upon the witnesses, to make us careful as to what we accept in the statements of the opposers. Other writers have given testimony to the splendid way in which many of those accused of supernatural powers in bygone days stuck to their guns and to their friends, refusing often at the price of torture and death to give others away.

The writer of this book finds it very difficult to distinguish in the old records what happenings were the result of *subjective* vision and what were

objective happenings. He gives himself a loophole in allowing that "levitation" was known among the saints; therefore spiritualistic records of this are probably true and so on; but having no first hand experience, he follows many a "Will of the Wisp."

He repeats the old misstatement of Dr. Forbes Winslow in 1877, as to the many people who fill the asylums through the practice of Spiritualism, although Dr. Forbes Winslow himself withdrew this assertion and definite statistics have refuted the lie.

The author also produces sensational headlines from newspaper files, which reflect on Spiritualism and its crimes with not a tittle of foundation, and he absolutely refuses to give credit where credit is due.

He has certainly soaked himself in recent literature, for we find in a chapter on "Diabolic Possession," a long account of the "Haunted Mill Girl" Poltergeist case at the College in 1925, taken from the "Sunday Express." He does not doubt the facts—it is an ordinary case of obsession such as many priests are called upon to deal with—but here comes the sting. Speaking of Mr. Hewat McKenzie's claims of a cure by the assistance of helpers on "the other side," he says:—

"The Clairvoyance is merely playing with fire—I might say hell-fire—by those who cannot understand what they are about and what forces they are thus blindly evoking! 'Professor J.' and the 'Band of Indians,' all these workers on 'the other side' are nothing else than Evil masquerading as Spirits of light and goodness. *If indeed the girl was relieved from obsession one cannot but suppose some ulterior motive lurks in the backgrounds, it is but part of a scheme organised for purposes of their own, by dark and secret powers ever alert to try and trap credulous man. The girl should have been exorcised by a trained and accredited exorcist.*"

"These amateurs" (our Hon. Principal for instance!) "*neither know nor even faintly realise the harm they may do and the dangers they encounter.*"

The italics are mine, and this is the Roman Catholic Church in 1926. Let us beware.

A little later in the same chapter pages are devoted to the case of Hélène Josephine Poirier, born in France 1824, of a working class family, modest and pious, who suffered such possession, starting with a few taps and blows, followed by fits and convulsions. As time went on other physical and mental sufferings continued from 1850 until her death in 1914—a period of 64 years.

Priests never ceased to endeavour to drive the devil out, for they attributed her attacks to supernormal powers and not to madness. But no cure came to poor Hélène, and at last so driven were her spiritual advisers for an explanation of their inability to cure and relieve the poor woman, that in 1869 the statement is made that she "accepted from the hands of our Lord the agony of a new obsession and possession in order to obtain the conversion of the famous General Ducrot." When he was converted she was delivered from these particular torments, a new brand laying hold of her immediately!

If this is an example of how the Church exorcises, I think the Spiritualists can teach it something, and we continue to hold that the formalism and unreality of much of the teaching of the Churches is responsible for these afflictions which bet sensitive humanity.

B.

"SOME THOUGHTS ON MEDIUMSHIP."

By L. Margery Bazett. 3s. 6d. net. (Rider and Co.)

Miss Margery Bazett's latest book is a welcome contribution to some aspects of the subject from one who is herself exercising the gift of mediumship.

She gives the reader the medium's point of view, showing on one hand how an excellent power in the communicator, working in harmony with the "control," and in some kind of harmony—even though the sitter may be a complete stranger—with the medium, may produce first-class results in the way of evidence, whereas an inharmonious condition, even in thought, between the medium and the communicator whom she "senses," may mean a total

blocking of the message. The medium may sometimes "sense" remarkable characteristics of the communicator, as if these cannot be withheld—and yet be unable to be the vehicle of a test communication.

These are facts well worth noting, and all students studying mediumship should get Miss Bazett's little book which has an excellent foreword by Sir Oliver Lodge.

In the August number of the American S.P.R. Journal, M. René Sudré remarks in a useful article, comparing Trance and Hypnosis:—"While hysterical and hypnotic subjects have been studied in detail by physicians, who were at the same time psychologists, we lack analogous information about the more prominent mediums. The prestige which they hold among their followers and the high ideas which they usually hold about their "mission" have prevented the precise determination which would have been so valuable to our science. It is a consummation thoroughly to be wished that all who study mediumship, would leave us detailed observations on these points."

"Some Thoughts on Mediumship" should please M. Sudré.

"MORE LETTERS FROM HEAVEN."

By Winifred Graham. 4s. 6d. net. (Hutchinson.)

This is a sequel to "Letters from Heaven," which the authoress received through writing mediumship, and published in 1923, after the death of her father. The present volume is apparently built out of brief communications from the same source. Many of these are obvious platitudes, with an occasional attempt to say what communication means to those on the other side. On the whole, the quality is not high, and it might be better if Miss Graham did not sit every day as she advises, to receive such communications, but reserved such strength as she has for the reception of better matter.

As private messages there may be use in these writings, as published matter I doubt it.

REVELATIONS OF A SOCIETY CLAIRVOYANTE.

By Nell St. John Montagu. 10s. 6d. net. (Thornton Butterworth.)

Miss St. John Montagu, whose name is known to the public through the use of her psychic powers in some criminal cases, has provided us with an entertaining volume.

The power of "scrying" seems to have been with her from early childhood, and was encouraged and strengthened by an Indian nurse, who gave the child a crystal ball to hold, and in which to look for the "pictures."

Even in childhood some of the recorded happenings were remarkable. Later, regular use was made of the gift—and Society people in their woes flocked to her—sometimes she was able to cheer and encourage despairing souls—sometimes to warn—sometimes the disaster she pictured, followed as stated. Who can say that—given these accounts as correct—from other experiences we can accept them—the knowledge to prevent some ills is not sometimes within the grasp of mankind.

Miss Montagu is a Spiritualist, and has on occasions had communications or glimpses of those who have passed, but her "attention" has been on the present life, and the "gift" has followed this.

We notice a line relating to a reading she states she gave to the late Dr. Geley—the name is spelt Gelet—"As I read the incidents of his past life he expressed his surprise at the accuracy of the vision. Suddenly I started—looking steadily into the crystal depths I urgently warned him to be careful of height, over and over again I urged that he must avoid going up to any great altitude. All the world knows he met his tragic death flying from Paris to London."

Incidentally it happened between Warsaw and Paris.

We have no means of checking the above statement, but as in the case of "Miss X." and a number of other good crystal gazers—these are not many—the past and future are undoubtedly revealed when concentration is attained in this manner.

"OTHER WORLD PEOPLE."

By J. W. Herries. 3s .6d. (Messrs. Hodge, Edinburgh.)

This is a record of messages by "voice phenomena" through the agency of the Misses Moore of Glasgow, whose work commends itself to thoughtful investigators.

There is an introduction by Sir A. Conan Doyle, and a foreword by the author, who holds that the Scottish Churches were more deeply touched than is generally supposed by the inquiry into Spiritualism made some years ago.

The work of the sister mediums has drawn many inquirers from Church and University, and the messages received have sent them away "pondering these things in their heart."

"LIGHT ON THE FOOTHILLS."

By "Heather B." 2s. net. (Fowler and Co.)

A book for the thoughtful Spiritualist, who, realising the truth of survival, begins to fashion his own life by the higher law of Spirit, and to be of service to other lives, here, and on the other side. The authoress does not urge strain and conflict as the manner of attainment, but a recognition of the help at hand for each soul, who is sincerely concerned to grow. A book for counsel and meditation, to place with "Healing Thoughts" and earlier publications by the same writer.

"THE QUEST."

January, 1927. 2s. 8d. post free. (J. M. Watkins.)

The Editor, Mr. G. R. S. Mead, gives his readers an excellent number, and some of the articles are valuable to Psychic Students.

"A History of Mental Healing," by H. C. Foxcroft, indicates the growth of interest among members of the medical profession. "There is strong reason to believe that repeated functional disturbances may initiate or carry disease, and what mind has caused, it ought to be able to alleviate," is a dictum with which most thoughtful physicians would agree.

An article on "Speaking with Tongues in Early Christendom," by the Editor, makes reference to experiences in spiritualistic circles, but the question as to whether, either in the New Testament or in modern records, "glossolaly" is more than babbling, when communication extends beyond a few words or brief sentences, has still to be solved.

A valuable and interesting article is a translation from the "Revue Métapsychique" "How I experience the functioning of clairvoyance," by the French medium, Raoul de Fleurière, frequently mentioned by Dr. Osty in his book, "Supernormal Faculties in Man." First-hand accounts of supernormal functioning are most valuable, and Fleurière's description of the moment of contact with his sitters, when, "I have the instantaneous impression of being flooded to the very depths of my physical and moral being by a mysterious fluid," which gives him an inexpressible feeling of well-being and power, is known and confirmed by many of our great mediums.

Received. "Den Ny Aabenbaring." By Alfred Nielsen. Published by Arnold Busck. Copenhagen. (In Dutch.)

"ALBERT CHEVALIER COMES BACK."

By Florence Chevalier. Rider and Co., 5s. net.

This is a record of some very human experiences—in which the actor, Albert Chevalier, from the other side of life, makes his personality known to his widow. It is interesting to note that his own father and mother—had some experiences of which a record remains, and of which he was aware. It has often been noticed that *awareness* of the fact of communication assists, and also that actors make excellent sitters for psychic experiences.

Through clairvoyance, trance, writing, voice, and materialising mediums, Chevalier gave characteristic and convincing messages, and Mrs. Chevalier, had also the privilege of a writing medium in a near relative, through whom, much independent confirmation was received. It is a book of comfort to those bereaved.

THE EVOLUTION OF THE SOUL.

Price 1s. 2d. post free.

A pamphlet of Communications with a foreword by P. P. Beddow, Editor of "Spiritual Truth," 46, Anerley Station Road, S.E.20.

CURRENT PERIODICALS.

We would draw the special attention of all those who are interested in the essential identity of Mysticism in all ages and in all lands, and its connection with the inferences now being drawn from discoveries in psychical research, to a most interesting and valuable essay by Mr. G. W. Lambert in the Proc. S.P.R. of January last, on "The Psychology of Plotinus." Allowance must be made for the physics of Plotinus' day which considered the universe to consist of Earth, Water, Air, and Fire. This influenced his diction, but we should also remember that the ancients used these words not only for actuals, but also as symbols for the solid, liquid, and gaseous states, and for that form of dynamic energy which transforms the solid into the gaseous.

But when he passes to the supersensuous all this disappears, and his philosophy is in truly remarkable consonance with the view of the One Life of the Universe of which all souls are manifestations. No better summary of the best results of psychical research could be made now; indeed Plotinus is very far in advance of current ideas on the subject which still halt between the materialistic idea of the soul as a quality of the organism and the frank admission of its objectivity and survival. As long as we confound the Ego with the "personality" which is its mask in the world of time and space, we shall never reach a reasonable solution to the profound difference between survival and immortality.

"Alma." (December, 1926.) In Spanish. Published in Montevideo, South America.

"Spiritische Bladen." (January, 1927.) In Flemish. Published in Rotterdam.

"Bulletin du Conseil de Recherches Métapsychiques de Belgique." (January, 1927.) In French. Published in Brussels.

"Revue Métapsychique." (Paris.) March-April.

Following the method of the English and American S.P.R., the National Laboratory of Physical Research, 16, Queensbury Place, S.W., have issued the first part of a first volume of proceedings (January, 1927. Price 3s. 6d.), dealing with the visit to the Laboratory of Eleanor Zügun, the Roumanian Poltergeist medium, by Mr. Harry Price. Clear type and good illustrations, make the production an interesting issue.

SELECTED PSYCHIC WORKS BY COLLEGE MEMBERS.

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THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Vol. XVIII. No. 2.

APRIL, 1927.

New Series.

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Reviews and Notices.

JOHN M. WATKINS.

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